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THE PSYCHOLOGY OF REGRESSIVE RELIGIOUS CONVERSION

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THE study of religions and religious experience has engaged the interest of psychologists as well as that of theologians for some time. The active cooperation of these two groups has broadened our understanding of religious phenomena of all kinds. The psychiatrist has had the opportunity to learn much about human behavior in its broader, more spiritual aspects from the theologian and has been able to give the theologian some significant insights into the motivations of human behavior as well as a broadened concept of human needs, values, goals and aspirations. The serious study of religions and religious feelings should include not only research about dogma, ritual, creeds, history, and liturgy, but also about their ethical and human aspects. The phenomena pertaining to religious living and thinking often involve not only benevolent acts of kindness to one's self and others, but experiences which fall into the questionable areas of psychopathology. Thus, mysticism, fanaticism, stigmatization, flagellation, asceticism, conversion, etc., must be viewed not only in spiritual terms, but also in terms of their effects upon other people as well as upon the individual involved. In this regard,

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the psychiatrist has frequently been helpful and the psychology of religion has become an object of serious study by the theologian as well as by the psychologist. Such efforts have been in the direction of defining what religious experience is and what distinguishes "true" religions from "spurious" religions.

The distinction has been made not so much on the orthodoxy of the beliefs as on the social and personal consequences of the religion. From this point of view, "spurious" religiosity could be characterized as negation rather than affirmation, and estrangement from reality and one's fellow man, while "true" religiosity is a positive affirmation oriented toward objective reality and one's fellow man in a constructive, benevolent, and affirmative sense. The concept of true religiosity has been expressed by Burton, Locke, Feurbach, Karl Marx, Isaac Taylor, Nietzsche, and others, and in recent years by Carl Bry, Kristian Schjelderup, and Sigmund Freud. In some instances it has involved the notion of social justice and social betterment (Feurbach, Marx, Mill), while for others it was based upon the notion of sublimated mysticism or an extroversion of libido in the form of passion for religious and good works (Schjelderup, *Die Askese,* 1928).

Spurious religiosity has been variously described as efforts to reach a higher world by casting off this one (Nietzsche, *Die Frohliche Wissenschaft,* 1882). Nietzsche pointed out that the ascetic personality is probably satisfied personally, but keeps concealed from the world his lust, pride, and superior feelings. He aims to fly beyond the ordinary human. Bry describes spurious religions as those which offer temporary consolation by avoiding the struggle, instead of facing it and fighting it out, as in movements such as anti-alcoholism, theosophy, technology, palmistry, nudism, etc.

In evaluating true religiosity versus spurious religiosity, it is important to recognize many aspects of the activity of the individual in addition to his professed spiritual beliefs. Phenomena which were considered to be of divine origin in earlier years are now recognized as being derived from discoverable physical causes. This is becoming increasingly true of phenomena derived from psychological sources. Consequently, the social scientist may have a great deal to offer the theologian in elucidating the dynamics and motivations of human behavior in spiritual areas.

To this end, a group of psychiatrists and theologians have been meeting regularly to discuss their mutual interests and related problems. The clarification of phenomena such as love, relatedness, sin, morality, guilt, productiveness, etc., has been greatly enhanced in this joint endeavor. In Washington, D. C., such a group has been functioning for four years and has broadened my understanding of religious phenomena and expanded my horizons into the behavior of human beings.

The problem of religious conversion has had great interest and relevance for this group. Conversion in its broad sense has long been a subject of psychological interest. The motivation and mechanics of change—and con-

version is primarily this—have always interested philosophers and psychologists. Religious conversion, however, has remained in the realm of philosophical speculation and clerical mystification, except for the investigations of certain brave and enlightened clerics, such as Sante de Sanctis, and a few psychologists, such as William James. Most clerical writers have seen the phenomenon in terms of a "visitation" or profound mystical experience incapable of scientific investigation. Consequently their studies have made few contributions to psychology, although the detailed descriptions by converts of their own experiences have frequently supplied vital psychological data.[1]

Religious conversion is a specific instance of the general principle of change in the process of human adaptation. In the process of fulfilling human needs, some people follow a rather direct course, with minimal strife and turmoil, while others face major obstacles which require major adjustments. These major adjustments may constitute constructive, forward-looking change, or they may result in regressive movements.

Most change—possibly all—is gradual in its development, but, since it culminates in a specific moment of alteration or conversion, it may seem to the observer to be an instantaneous, unexplained, mysterious event. However, in every case there has been an incubation or preparation, with lesser or greater struggle, and then a final triggering or precipitating event or confluence of events which produces the sudden, dramatic, and obvious change. Where a profound change in philosophy, ideology, or ethics occurs, the hidden but encompassing struggle is particularly significant. Thus conversion cannot be regarded as a sudden or dramatic event, although under extremely hazardous and life-endangering circumstances profound changes may occur with only limited background and preparation.

Much confusion exists concerning the phenomenon of religious conversion. Each writer describes it according to his own inclination and prejudice. There is no definition which is applicable to the variety of phenomena which the word "conversion" is used to describe. For the purposes of this paper, I shall consider conversion to be any change of religion or of moral, political, ethical, or esthetic views which occurs in the life of a person either with or without a mystical experience, and which is motivated by strong pressures within the person.[2] In discussing religious con-

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[1] There have been recent books by psychiatrists and political figures who attempt to describe the conversion process in their own lives. *Witness* by Whittaker Chambers (New York, Random House, 1952) and *Pillar of Fire* by Karl Stern (New York, Harcourt, 1951) are examples of such books. In spite of their efforts to describe their conversions, there is still a large mystical and poetic overlay which does not help illuminate the underlying psychology. One is forced to deduce the possible motivations, because in precisely the areas most involved one gets the least information.

[2] The conversion experience, as I am considering it, is not identical with "religious experience," although this may sometimes result in conversion. Religious experience, which may be defined in an infinite number of ways, seems frequently to involve cosmic feelings, states of rapture, and mystical phenomena, and can be likened

version, I am not concerned with the details of whether the convert has adopted a new religion or whether he has experienced a change within the framework of his own group. Instead, I am concerned with conversion simply as a change that had profound significance to the person and was motivated by emotional factors. In the religious sense, then it matters not where the person went, but what moved him to go, and why he went where he did.

Under this definition, I am not referring to what might be called expedient conversions which arise out of conscious needs and for exploitative purposes. This type of conversion represents a deliberate attempt to deal with a realistic problem in such a way as to gain material advantages. It occurs in all spheres of living—moral, ethical, intellectual, political, and spiritual.

For purposes of clarity and definition, I suggest that two major types of conversion may be distinguished:

1. *The progressive or maturational type of conversion.* This type frequently occurs in the course of real maturing; it takes place when the person, after a reasoned, thoughtful search, adopts new values and goals which he has determined to be higher than those he has abandoned. It occurs in reasonably normal persons, and when it is a religious conversion, represents the achievement of the ultimate in the humanistic religions [3]—the positive fulfillment of one's powers with self-awareness, concern for others, and oneness with the world. It may, of course, be a political or ethical conversion, or it may be a spiritual conversion quite outside the framework of religion. I call such conversions progressive, but only in the sense that the movement is forward in terms of personality development, permitting greater maturity. These progressive conversions usually take place largely on a conscious level. The struggle involved usually concerns the dynamics of love as opposed to "care," and it represents the person's endeavor to expand and to express his creative, positive, kindly attitudes toward his fellow man and the world at large. This conversion could be called a conjunctive one, brought about by a lessening of anxiety; it is an integrating, maturing development in the life of the person. The conversion of George Fox illustrates this type.

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to the "ecstatic absorption" occurring when a dissociated tendency reaches awareness and threatens the integration of the personality. This may or may not be followed by schizophrenic process. It should be noted that insight often occurs with profound feelings of expansion, cosmic identification, and so on, which resemble those in the religious experience. This phenomenon is extremely interesting and needs to be studied further in order to illuminate both the problems of insight and of change.

[3] Erich Fromm: *Psychoanalysis and Religion;* New Haven, Yale Univ. Press, 1950. Fromm discusses the problem of ultimate achievement of cosmic identification as an outgrowth of maturity in the humanistic religions. He sees it also as a possible result of reaching maturity after psychoanalytic therapy.

2. *The regressive, or psychopathological, conversion,* which is the main subject of this paper. Theologians have stated, regarding the conversion process, that "man's extremity is God's opportunity." This appears to be particularly applicable to the regressive conversion, for it is a highly charged, profound, emotional experience which occurs during attempts to solve pressing and serious problems in living, or to deal with extreme, disintegrating conflicts. It may take the form of a mystical emotional change in religious affiliation or a sudden, dramatic enthusiasm within the framework of the individual's own group. It is a pseudo-solution and is likely to occur in neurotic, prepsychotic, or psychotic persons, although it may also occur in presumably normal people when they are faced with major conflicts or insuperable difficulties. Thus, while it is often considered a psychotic development, this is not necessarily true; however, because it is brought about by increasing anxieties and has a disjunctive effect on the personality, it may either precipitate or be part of the psychotic process. At the same time, because the conversion experience may include some conjunctive elements, and because of its defensive nature, it may ward off a psychosis.

I designate this type of conversion as regressive, but only in the sense that such conversion produces changes which are defensive solutions and which partake of the characteristics of psychopathological phenomena. While the motivations and conflicts may seem to be similar to those in the progressive conversions, the dynamics deal with affects other than love, and the outcome is manifestly different. It should be noted that these conversions, when they are religious in nature, probably occur only within the framework of either pure or mixed authoritarian religions; in the same way, when they are political, they seem likely to occur only within an authoritarian political framework.

I do not mean to convey the impression that one kind of conversion is good and the other bad, or that one has greater merit than the other. My object is to study those conversions which under psychological investigation reveal in their manifest and covert forms the characteristics of a destructive, disintegrating process, as opposed to those which constitute a constructive and integrating process.

Survey of the Literature on Conversion

Many theologians think of conversion as a normal process (although some of them would except the more emotional conversions) which most frequently occurs during adolescence and represents a natural developmental step. Thus adolescent conversion is to them a religious maturation, a sort of coming-of-age and an integration of religious concepts into a coherent framework. They name, among the usual conversions, the ordinary, the voluntary, the volitional, and the spiritual illumination; and they describe the emotional types as the mystical, the involuntary, the self-surrender, and the escape from sin. Thus they see in conversion only a religious change, either from sinfulness to righteousness, or from professing no religion to

believing in one. The classification describes only the way in which the conversion occurs, with no reference to the motivation or goals.

William James describes the process of conversion as a struggle away from sin, rather than as a striving toward righteousness.[4] He sees it as an attempt to handle the problems of despair, anger, worry, and fear; after becoming exhausted with the struggle and giving up, the person deals with these feelings by adopting opposite feelings. Conversion thus becomes a passive rather than an active process. He calls it a self-surrender to achieve unification, in which personal will must be given up. Psychologically, James views it as an eruption into consciousness of unconscious needs. James thus describes the type of conversion which I would call regressive, since it occurs within the framework of severe emotional stress and anxiety, and attempts to deal with pressing psychological problems.

Pratt, whose approach is a more theological one, is impressed with the adolescent type of conversion, which he views as a normal process; he considers the emotional conversion to be a rare phenomenon occurring in "divided" people.[5] He regards the normal conversion as a part of the process of becoming an adult and moving from a divided self into a unified self. Pratt stresses, in conversion, the desire for good, the attempt to secure a better life, and the moving out of a state of indecision into one of assured stability. Although he recognizes two types of conversion, he feels that both represent "desires for good."

Starbuck, in his classical statistical study of conversion, has much to offer on "normal" conversion, which he considers to be primarily an adolescent phenomenon.[6] In this type of conversion, the person is motivated by egoistic as well as idealistic considerations. Fear, a sense of sin, and the related phenomenon of depression are the prominent characteristics of the preconversion state. In the conversion, personal will is surrendered, which is necessary before greater harmony can be achieved. Thus this theological conception draws support from William James' psychological theory. Starbuck speaks of a religious instinct which emerges from the center of self-activity to bring about a life of affection and oneness with the larger life; a concept which is still held by many theologians. Starbuck does not clearly distinguish between the various conversion phenomena.

Thouless points out that conversion, as an adolescent phenomenon, occurs only in a limited number of people.[7] He sees conversion as an eruption of repressed material into consciousness, but he does not deal either with the content of the material or the dynamic struggle which produces this eruption, except to say that sex needs are primarily concerned. Henri de la Croix sees value in mystical conversions, since they are purposive and

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[4] William James: *The Varieties of Religious Experience,* New York, Longmans, Green, 1902.
[5] J. B. Pratt: *The Religious Consciousness;* New York, Macmillan, 1920.
[6] E. D. Starbuck: *The Psychology of Religion;* New York, Scribner's, 1903.
[7] R. H. Thouless: *An Introduction to the Psychology of Religion;* New York, Macmillan, 1923.

attempt to solve problems by means of crises.[8] Leuba also sees conversions as attempts to deal with significant problems in terms of unifying the person.[9] Jung speaks of conversion as a reversal of a tendency from introversion to extraversion, or vice versa, to balance the personality.[10] Adler views it as a move from inferiority to superiority.[11] De Sanctis considers it a rebirth phenomenon following internal conflict. [12] Coe likens mystical conversions such as those occurring at revivals to hypnotic experience and suggests that they are related to hysteria.[13] He points out that such conversions do not lead to new truths, but to reinforcement of existing social standards. Boisen thinks of conversion as a reconstruction on a higher plane, and cites the examples of Bunyan, Ezekiel, Jeremiah, and Paul.[14] He considers such conversions as mature attempts to get rid of attitudes that block growth and development and regards the conversion experience as significant only when the subsequent life plan is constructive and dedicated to higher goals in ethical living. The experience itself can be evaluated only in terms of the real and valid insight derived from it. He therefore distinguishes between true "crisis" experience and psychotic phenomena, which may be similar in many respects but differ in their subsequent effects on the person. Thus he sees three possible outcomes of conversion: It may have no effect on the person's subsequent life; it may have a destructive effect; or it may lead to the adoption of higher ethical and spiritual values.

In 1924, Freud wrote a short piece on "Religious Conversion" in response to a letter from an American doctor describing his conversion experience.[15] The conversion had occurred following an intense emotional experience in the morgue, when the doctor, as an interne, saw a "sweet old lady" on a slab. In analyzing this experience, Freud noted that the conversion occurred following intense reactivation of the early oedipal hatred of his father. This hatred succumbed to a powerful opposing current and ended in complete submission to the father in the form of Christ. Thus Freud noted that the conversion experience had relevance to the writer's hatred of his father. In his short paper, Freud touched on the dynamic process involved and went to the very core of the conversion process, although he did not document it in further writings.

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[8] Henri de la Croix has written several books on mysticism, published in Paris by Alcan. See, for example, *Etudes d'Historie et de Psychologie du Mysticisme* and *Les Grands Mystiques Chrétiens.*

[9] J. H. Leuba: *A Psychological Study of Religion;* New York, Macmillan, 1912.

[10] C. G. Jung: *Psychology and Religion;* New Haven, Yale Univ. Press, 1938.

[11] A. Adler: *Individual Psychology;* Worcester, Mass., Clark Univ. Press, 1930.

[12] Sante de Sanctis: *Religious Conversion;* New York, Harcourt, Brace, 1927.

[13] G. A. Coe: *The Psychology of Religion;* Chicago, Univ. of Chicago Press, 1916.

[14] A. T. Boisen: *The Exploration of the Inner World;* Chicago, Willett, Clark, 1936. Boisen, "Onset in Acute Schizophrenia," *Psychiatry* (1947) 10:159-166 (see also, the bibliography of Boisen's writings in the same issue, pp. 235-236). Boisen, "The Therapeutic Significance of Anxiety," *J. Pastoral Care* (1951) 5 (summer): 1-11.

[15] S. Freud: *Collected Papers, Vol. V;* London, Hogarth, 1925, pp. 243-246.

The writers on conversion recognize that, aside from the elated mystical experience, profound struggle and torment are involved in the process. However, none of them has attempted to distinguish between different kinds of conversion in terms of their motivations or the dynamics of the struggle preceding the conversion experience. Consequently, it is difficult to discriminate, particularly in the theological writings, between conversion experiences which were progressive and those which were regressive. Usually, it appears to have been sufficient that the person proclaimed his new-found faith; the theologians have generally not been concerned with the impetus or motivation, provided the proclamation of faith conformed to their concept of the religious doctrine. Moreover, mystical phenomena accompanying a conversion experience have tended to make it more acceptable to theologians. Such phenomena, as well as the motivations of the conversion, have been considered to be of divine origin and so have not often been investigated. At the same time, the acceptance of mystical detail has indicated at least an indirect recognition of emotional factors. Furthermore, clerical authorities have been cautious in accepting conversion and other mystical experiences in which pathological factors were very strongly in evidence; thus they must have noticed that not all conversions have the character of those we have described as progressive or maturational.

Case Material

In order to elucidate the psychological processes underlying the conversion experience, I shall now present case material on several patients whose histories included a religious conversion experience. Only one type of conversion is dealt with here—conversions which, from their histories and outcomes, I consider to have been regressive—and the hypothesis presented is not intended to describe all conversion experience. It is possible, however, that this hypothesis could be applied to many conversions which occur in the spheres of religion, art, and politics. In such cases, the psychological implications are likely to pass unnoticed, since they seldom require psychiatric intervention.

In most of the cases presented here, the conversion was a "quiet" one, without dramatic, hallucinatory, or mystical experiences; nevertheless, each was the end result of powerful forces pushing and driving the person into attempted solutions of real or imagined difficulties. One of these conversions occurred prior to a psychotic episode, and appears to have minimized the psychosis. Another occurred after years of indecisive contemplation, and the final affirmation took place without any demonstrable changes in the person; yet the conversion occurred amid a severe neurotic struggle which remains unsettled to this day. Another conversion was an episode in the life of the parent of an ambulatory schizophrenic patient, and had effects for the patient. I have seen a common thread running through all these conversions, which I have also observed in conversions of a political or esthetic nature.

Mr. A, who had been raised as a devout Protestant but had been converted to Catholicism at the age of 18, consulted me four years ago, when he was 46, for help in dealing with his impotency and his overwhelming compulsion to make a scene in church by screaming obscene words at the priest. The patient reported that at the time of his conversion he had been involved in a powerful struggle with a hated father who was alcoholic and was, the patient believed, cruel to his mother. The parents were in endless, bitter conflict; the patient was extremely attached to his mother, and was her confidante, which seriously impaired his developing sympathies with his father. The mother would regularly describe to him, in the most vivid fashion, the father's sexual behavior—probably in order to fortify her son's attachment to her. On one occasion when the patient was 15, he had almost killed his father after his mother had told him of a perverted act which his father had committed upon her.

During this period, the patient was a participant in choir work in his church, and in the course of this work he met a minister who made homosexual advances to him. This precipitated a psychotic episode, culminating in his conversion to the Catholic Church, and a brief stay in a mental hospital. Following his discharge, he attempted to enter a monastery but was refused admission. Shortly after this he married, and in the following years began drinking heavily and consistently. Six years before I saw him, he consulted a psychiatrist for impotency, and on the latter's recommendation received testosterone treatments; he was benefited only to the extent that the psychiatrist became his friend and idealized father.

The patient consulted me after the death of this psychiatrist. He seemed extremely shy and displayed a surface friendliness. He expressed devout interest in the Church and emphasized its value to him. He deplored the lack of interest of his wife who was half East Indian; she had been brought up as a Catholic in a convent, but disliked what she considered the hypocrisy of the Church. Beneath his superficially amiable attitude, the patient was hateful; his attitude toward everyone was prejudiced, cynical, sarcastic, and deprecating. He hated his "half-breed" wife, who did not come up to his expectations. His former great affection for his mother had turned into hate, for he felt that she had castrated him by describing to him in his adolescence the various preverse acts committed upon her by his father. Because of the fierce, unrestrained violence of the destructive feelings he now had toward her, he visited her only infrequently. He felt superior, critical, and contemptuous toward me because of my Jewish background, my poor use of English, and so on. He hated his boss and his brothers. Despite his expressed devotion to the Church, his faithful attendance, and his attention to all religious forms such as communion, he was extremely critical of the Church's doctrine of original sin and the essential evil of the human being. His compulsion with regard to church services forced him to sit in the last row on the aisle, so that he could quickly escape when he felt impelled to shout insulting, lewd, and obscene remarks.

But through the patient's morass of hate, one could feel his yearning for peace and closeness. His extreme loneliness prompted constant drinking. At the same time, his sensitive longing for a more spiritual existence

and his desire to deal with his many hates were reflected in his interest in music and his interest in psychotherapy itself.

In the course of our work, it became clear that his conversion to Catholicism had occurred at a time when he was overcome with intense feelings of hatred toward his father and toward the father-figure of the minister who had made homosexual advances toward him. The temptations induced by these advances had mobilized a violent, explosive anger within him, which in turn had resulted in conversion in an attempt to be relieved and expiated—to be absolved by God. While this did not forestall his subsequent paranoid schizophrenic illness, the data strongly suggested that it had minimized it; his hospital stay was short, and he had no recurrence of the illness thereafter. But what remained was his overwhelming hate, which pervaded his whole existence, and was most heavily concentrated on his father.

In the course of our psychoanalytic work, the patient's hatred toward his father (who is now dead) has disappeared; he has developed a nostalgic attachment for him, feeling particularly sympathetic toward his creative and artistic interests. At present he is working through his relationship with his mother. The patient's present view of his conversion is that it was an incident occurring in the "aggressive, neurotic course of my life." Although he is still Catholic in form and attends church regularly, he continues to be beset by doubts and could hardly be described as following a religious life. He actively hates the Protestant church and is intolerant toward all other religious groups.

Mr. B, whose problems included a suspicious, hostile attitude toward the world and particularly toward the Catholic Church, had been converted to Catholicism at the age of 22, following years of indecision. The patient's history included a running battle with his father, which continued up to the latter's death, in which the patient was indirectly involved. The father, who was a tall man, was rigid and autocratic; he favored his first-born son, who was taller and more worldly than the patient, who was the second son. The patient was small and weak, and felt despised by the father. Even the fact that he was very successful in school did not win the respect of his father, and the patient increasingly strove by rebellious, antagonistic activity, to force recognition from him. While the father followed the forms of the family religion, his attitude toward it was contemptuous, and he was without any real values or ethics. The patient, who was idealistic, was troubled by his father's hypocrisy, and for a while conscientiously attempted to conform to the ethics of their religion; but the atmosphere of his family and community made this impossible. The mother was a weak, impotent, mildly accepting figure in the family, who dedicated her life to trying to make peace between the patient and his father; her place in the patient's life seemed to have been comparatively unimportant.

The estrangement between the patient and his father continued to grow, and their relationship was finally completely ruptured by the son's conversion to Catholicism. The conversion, which he had contemplated for a long time, took place after a girl of his own faith rejected him, despite her father's active encouragement of their marriage. In part, the

conversion grew out of a warm friendship with a priest who assumed a foster-father role toward the patient. Several years after joining the Church, the patient married a Catholic girl.

In this case, the patient's hatred of his father, while less extreme and less manifest than in the first case, has been relentless and so far insoluble. While his attachment to the Church appears to be more pure and spiritual than in the first case, it has been characterized by constant struggles with priests and by a covertly hostile attitude. The dynamics of the inner struggle which resulted in his conversion are hard to get at, but clearly his hostility to his father was involved.

The third instance actually concerns the mother of a patient, Miss C, rather than the patient herself. But since the mother's pathology so definitely contributed to the patient's becoming a paranoid schizophrenic, the mother's story seems directly pertinent. The mother had despised her husband, and had never wanted any children. However, two years after marriage she conceived; following the birth of her daughter, she gained about a hundred pounds. She blamed this on her husband, and thereafter continually berated him, accusing him of having ruined her life. This feeling she communicated to her daughter, who still regards her father as a helpless, stupid dolt. When the daughter was 8 or 9 years old, the mother had a conversion experience, and with typical revivalistic furore left the moderate Protestant sect she had belonged to and joined a pentecostal sect. The conversion included numerous hallucinatory phenomena and the adoption of a most rigid, formalized dogma. In therapy, the patient has spontaneously observed, concerning her mother's conversion, that it was "born and nurtured of hate and guilt." A feeling of rivalry with men and intense hatred of them, indoctrinated by the mother, lies at the core of the daughter's paranoid problem.

Mr. D, who had been raised as a moderate Protestant, began therapy while contemplating not only becoming a convert to the Catholic Church, but also entering a monastery to become a member of an ascetic order. Shortly before beginning therapy, he detailed his conversion plans in a long letter to his family which was full of both subtle and direct hostility, primarily directed at his father. His family had always been quite antagonistic toward the Catholic Church; thus his plans represented a double blow to them, since he proposed both joining a church they disliked, and removing himself forever from contact with them. Before proceeding any further, however, he began psychotherapy, and after some time decided against joining the Catholic Church. The patient is now studying for the Protestant ministry.

The Dynamics of the Conversion Experience

Since this paper was written and presented to the Religion and Psychiatry Seminar, I have had many letters from ministers describing their experiences with conversions that confirm these views in all essential details. They describe their concern about these converts.

It is clear that hatred, resentment, and hostile, destructive attitudes

seem in each of the cases described to have been involved in the preconversion experiences. While many observers have noted these emotions, they have not seen them as the focus of the preconversion struggle; nor have they quite seen conversion itself as an attempt to deal with them. As we have seen, Pratt, James, and Starbuck all see conversion as the result of an intense struggle within one's self, but none of them recognizes the forces of hatred operating in the struggle. Freud, however, suggests this in his brief paper on the subject.

Another indication of the dynamic involvement of this type of conversion with hate is provided by revival meetings led by "hell, fire, and damnation" preachers, who spout not love but hate, and inflame the congregation with threats of eternal damnation and with descriptions of the most vile and hateful consequences of their sinfulness. One might ask, What is stirred up in the audience—love or hate? What leads to the sudden urgency to be converted? It seems to me that in such cases there is an activation or stirring-up of hateful feeling to such a frightful extent that it can be mollified or made socially acceptable only by the conversion experience.

The following description of such a situation was written by a minister:

> I remember well back in 1936 attending a large church service in Toronto, Canada, in which an outstanding preacher spent an entire sermon on a blistering attack on the members of the theological faculty of the seminary I was attending (they were unfit, not Christians, and so on), and at the end of the sermon gave an "altar-call" [a call to those in the congregation who felt converted and wanted to become professing Christians]. A number of people did respond to that "call"—were converted, presumably. Could I venture the supposition that the dynamics of that "call" were in some way tied up with the "hate" manifested by the preacher—and "appealed" to similar feelings of the ones who responded? [16]

Such hateful feelings can be mobilized under other circumstances as well. The mass conversion which took place during the Crusades could to a certain extent be considered a product not only of the actual threat to life by the infidel, but also of the atmosphere of hatred, destruction, and violence which accompanied the Crusades. This phenomenon has been repeated on a smaller scale throughout the history of the development of religious doctrines. The mass hysteria concerning werewolves and witches which has occurred at various times in Europe and Asia, and in this country, in Salem, Massachusetts, not only resulted in the destruction of werewolves and witches, but also produced large numbers of conversions into the prevailing church and into the ranks of the werewolves. The contagious and widespread nature of the conversions during such community hate programs indicates the extent of the hatred; the phenomenon was no different in essence from the single, isolated conversion. One should view these epidemics of conversion not only from the viewpoint of hysterical contagion

[16] Personal communication.

but also as an example of how a widespread atmosphere of hostility can mobilize the hate, resentment, and unconscious destructive feelings of the persons involved.

Thus the overt behavior after conversion to some extent reveals the character of the conversion experience. I should now like to point out some of the details of post-conversion behavior which I consider to be particularly characteristic of regressive conversions and which are perhaps most exaggerated in mystical conversions. These characteristics are as follows: (1) The convert has an exaggerated, irrational intensity of belief in the new doctrine; however, in many converts, even though they may remain within the new faith, this ardor does not continue at the same high level, as indicated by the high percentage of backsliding cited by Starbuck.[17] (2) The convert is concerned more with the form and doctrine than with the greater principle of his new belief. (3) His attitude toward his previous belief is one of contempt, hatred, and denial, and he rejects the possibility that there might be any truth in it. (4) He is intolerant toward all deviates, with frequent acting-out by denouncing and endangering previous friends and associates. (5) He shows a crusading zeal and a need to involve others by seeking new conversions. (6) He engages in masochistic and sadistic activities, displaying a need for martyrdom and self-punishment.[18]

Many of these characteristics represent the antithesis of a loving, kindly solution to the problem. They indicate that the attempt to channel hatred into acceptable forms has been only a partial solution, for the hatred becomes evident in many devious ways. Thus the convert, although zealously sought after by the group, is largely unaccepted by them because of his extreme rigidity and his moral and doctrinaire excesses.

The conversion experience is difficult to analyse. Most converts who come to therapy do so for problems other than their conversion. They are very resistant to discussing their conversion experience; it is sheltered and protected as an experience which has served its purpose, but which must not be explored because of the danger of shattering the pseudo-peace which it has produced. If the person will discuss it at all, he overlays it with a great many rationalizations so that his true feelings can be discovered only indirectly. The great need to protect this experience indicates the significance of the problem it has dealt with. Because of this reluctance to discuss the experience, it is difficult to verify the hypothesis that the conversion experience arises out of the need to deal with hateful feelings. Just as the recollection of the anxiety experience is possible only after the anxiety has been

[17] *Op cit.* While Starbuck indicates that backsliding is common following the conversion process, he implies that it affects only the intensity of the new belief. He thus fails to recognize that the backsliding is related to the fact that the conversion does not deal adequately with the problem and that consequently new solutions are attempted.

[18] For example, the mystical convert frequently engages in acts of extreme cruelty, not only to his own body, but to his family and friends; in order to carry out his own program, the mystic frequently abandons his responsibilities and does not hesitate to leave his family to starve or to face a hostile community.

dealt with in some fashion and thus distorted, so the conversion experience is open to study only after it has been complicated by the defensive structure which the new conviction provides.

The conversion experience seems to be an attempt, usually by especially gifted, sensitive, and basically decent people, to solve a problem of great magnitude in their lives. The religious solution is tried by those who have spiritual goals, and whose philosophy encompasses magic and extreme dependency on strong, omnipotent figures.[19] Occasionally in adults and often in adolescents, the inner struggle with the problem of hatred toward the father or toward father symbols—that is, toward authority—results in overwhelming anxiety and can result in the conversion experience, whether this experience is psychotic, neurotic, or "normal."

The great coincidence of conversion with adolescence, which has been noted by many writers, is not difficult to understand, for adolescence is often the period of greatest turmoil and development, a period of struggle against authority in an effort to achieve independence. This struggle often results in extreme attitudes of resentment and hostility; and thus conversions, as a means for channeling hostility, are frequent in this period. At the same time, there is, in the adolescent period, a flowering and maturing of the person's attempts to set up meaningful values in his life. And so in many cases adolescent conversions may actually represent a maturation of religious, social, and ethical ideals. The studies of adolescent conversion do not clearly distinguish between those who suddenly and dramatically develop a religious enthusiasm within their own group and those who change during adolescence to a religious group other than the one they have been born into. I believe that most of the latter conversions occur in adolescents who are highly disturbed and who are engaged in strenuous efforts to solve overwhelming maturational and developmental difficulties; these conversions often accompany psychotic or severe neurotic states. Thus I believe that the circumstances of adolescence may be conducive either to conversion of the progressive type or to conversion of the regressive type.

The decision, when it occurs in the conversion experience, involves the complete acceptance of a new and higher authority, one that cannot be hated and must be loved. The acceptance of the new, more autocratic and authoritative figure involves an infantile, idolatrous acceptance of his extreme power and omnipotence. It supplies the good, ideal, perfect father, which the person so intensely desires, and thus it is only a defensive solution, or a replacement solution. This removes the rupturing, dividing feeling of ambivalence and produces a feeling of peace, oneness, rebirth, and the like. But the peace is often a temporary, nebulous one, which can be maintained only by further intense devotion and by an irrational, prejudiced conviction in the new belief. This often involves overt cruelties and hatreds,

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[19] The conversion can occur in a sudden, overwhelming way and produce a dramatic or revivalistic change, but usually there are long years of deliberation and preparation with growing feelings of impotent fury and helplessness.

which now receive acceptance under the cloak of a divine goal. The hatred persists, but for more "worthwhile" causes; essentially the philosophy remains one of hatred. Since the ardor does diminish with time, it often needs to be fortified by repeated conversion experiences to consolidate it.[20] Eric Hoffer, in a most stimulating book on mass movements called *The True Believer,* touches appropriately on this point.[21] He says:

> The fiercest fanatics are often selfish people who were forced, by innate shortcomings or external circumstances, to lose faith in their own selves. They separate the excellent instrument of their selfishness from their ineffectual selves and attach it to the service of some holy cause. And though it be a faith of love and humility they adopt, they can be neither loving nor humble.

In the case histories I have presented, the conversion experience has represented a method of solving the conflict arising from hatred toward the father. I should make it clear that, in my opinion, conversion experiences may be used as a solution for conflict with any authority figure, whether the father, mother, or other significant persons. Thus, since it is simply a manifestation of struggle with irrational authority, it must often involve the mother, although I have no case material to substantiate this.

What is the relation of the conversion experience to the more valid, humanistic aspects of religious life? I believe that conversion often occurs in the sincere, soul-searching, honest man, who may, for example, find greater values in beliefs other than those he received at birth. But I believe that such conversions occur in different circumstances, in different ways, and with different outcomes from those I have described. Thus the conversion experience must be examined not only in terms of the apparent "new life," but also in terms of the problems that are to be solved by the experience and the subsequent activities of the convert.

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[20] Sullivan, in his most cogent and comprehensive way, has formulated this idea as follows: "The person who believes that he *voluntarily* cut loose from his earlier moorings and *by choice* accepted new dogmata, in which he has diligently indoctrinated himself, is quite certain to be a person who has suffered great insecurity. He is often a person whose self-organization is derogatory and hateful. The new movement has given him group support for the expression of ancient personal hostilities that are now directed against the group from which he has come. The new ideology rationalizes destructive activity to such effect that it seems almost, if not quite, constructive." H. S. Sullivan: *Conceptions of Modern Psychiatry;* Washington, D. C., William Alanson White Psychiatric Foundation, 1947; p. 96.

[21] Eric Hoffer: *The True Believer;* New York, Harper, 1951.

ASSESSING THEOLOGICAL STUDENT PERSONALITY STRUCTURE

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FEW teachers can assert that their sole function in the classroom is to transmit cold, factual knowledge in a delimited area. In point of fact we succeed in communicating a great many things to students which are not to be found as formal statements in the course syllabus or the school catalog. For we are concerned not only with the transmission of the fund of knowledge and appropriate tool skills which are necessary for the effective exercise of any given professional role; we are equally concerned with the development of appropriate attitudes and values, and specific patterns of interpersonal relationship, which are characteristic of that role. To the layman these implicit aspects of role-fulfillment are the most important determinants of the adequacy of his relationship with the professional. The skill and competence of the individual doctor, lawyer, minister, or psychiatrist cannot be evaluated realistically by the client, certainly not on initial contact. We can, and do, judge such professionals by the extent to which they succeed in fulfilling our stereotypical expectations of how such persons ought to act. The occasional success of the untrained imposter who makes his way even into the operating room of the modern urban hospital is ample testimony to the significance of these implicit aspects of role-fulfillment.

To be sure, the transmission of such factors in the academic setting is not always a matter of deliberate and conscious intent on the part of the instructor, nor of studied receptivity and retention on the part of the student. The classroom atmosphere, the modes of selecting and presenting subject matter materials, the prevailing patterns of interaction within and between faculty and student body, characteristics of the residence facilities and the larger university community, are equally significant sources of proscriptions for behavior which are internalized to varying degrees.

Despite the potency of these more or less covert pedagogical practices, entrance and achievement testing has tended to exclude them as criteria in the development of evaluation instruments. We have, for the most part, emphasized intellectual capacity as prognostic of academic success, and academic achievement as the precursor of professional competence. The

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shortcomings of this approach are evident, however, each time we are forced to judge for ourselves the true competence of the student. Few faculty members have escaped the experience of being called upon for recommendations about students whose academic performance is more than satisfactory, but whose suitability for the professional career in question seems dubious. And we are often quite confident about the future success of some student whose grades are embarrassingly poor.

In an effort to understand something of the nature of these judgmental processes, their relationship to the academic program, and their significance as possible criteria of implicit aspects of role-fulfillment, a number of studies were undertaken. It was hypothesized that, in addition to requirements reflecting intellectual capacity and relevant pre-admission experiences, faculties often share common conceptions of an ideal student. Students would tend to be evaluated, then, not only by objective academic criteria but also in terms of their adequacy in fulfilling the stereotypical role which the faculty expects of them. The most likely basis for fulfilling this role seems to lie in the personality resources of the individual student. If the characteristics of the role could be made explicit, they would thus constitute a system of criteria, or a model, of the optimal student which could then be contrasted with the observable characteristics of individual students. Predictions of future performance depend, in this approach, upon the degree of correspondence between the inferred model and the observed student.

Although a wide variety of techniques were ultimately employed in investigations of relationships between personality processes, learning situations, and learning outcomes from this point of view, one of the earliest involved the study of a group of seminary students. For purposes of comparison and contrast, the same procedures about to be described were also utilized in a subsequent study of teacher-trainees and, with some modification, with a group of graduate students in physics. These studies are described in detail in *Methods in Personality Assessment,* by G. G. Stern, B. S. Bloom, and M. I. Stein, to be published by The Free Press, Glencoe, Illinois, in the spring of 1954.

The faculty of the theological seminary in question had been screening candidates on the basis of previous scholastic performance, participation in extra-curricular activities, and recommendations from former teachers, ministers, and the like. Although applicants accepted under these conditions rarely failed academically, their qualifications for the ministry frequently appeared inappropriate when reviewed by the faculty several months after admission. It was not until considerable opportunity for personal interaction had occurred that the staff felt competent to judge the student's qualifications for the ministry.

Inasmuch as the seminary contributed to the financial support of a good many of its students, this problem was particularly acute. Once accepted, a student might be granted subsidy for a year. Students who were found to exhibit characteristics which the staff felt inappropriate for the ministry

were not only carried for the balance of the year but frequently there was difficulty in adjusting the situation at that time, inasmuch as the academic performance of these students was often quite satisfactory.

This situation seemed ideally suited for a miniature assessment program, along the lines suggested previously. The following assumptions were advanced as guides for the subsequent inquiry: (1) The faculty of the seminary shares a common conception of the ideal student which serves as a basis for evaluating the adequacy of individual students. (2) This conception represents the formulation of a stereotypical role, the elements of which can be made accessible by clinical analysis and inference. (3) A correspondence between role and personality exists, such that effective fulfillment of a given role can be specified in terms of a particular configuration of personality. (4) A comparison of the personality model with the characteristics of individual students, as revealed through psychodiagnostic techniques, permits prediction of a student's potential role-fulfillment, i.e., a prediction of the likelihood of a student's being recognized as adequate by the faculty.

The problem, as conceived by the seminary faculty, lay in determining as early as possible whether a student would make a successful minister. Obviously, however, there are two separate issues posed here. Although there are factors, yet to be determined, which make for successful performance as a minister of this denomination, these may be quite independent of the factors which make for successful performance as a seminary student. Inasmuch as the faculty judged potentiality for the ministry on the basis of student performance, the initial task of the assessment team was seen as involving the formulation of the student role in terms of which this faculty judgment was being made.

A series of discussions was scheduled in which the seminary faculty undertook to outline the historical, sociological, and psychological background of their denomination, and the operations, aims, and problems of their school. This provided the assessment team with a setting in terms of which the group could be understood, as well as an opportunity to formulate and test hypotheses concerning the bases for identification and projection which characterized this group. From these data a functional student personality model most capable of fulfilling faculty role-expectations was developed. The elements of this model were as follows:

1. *Interpersonal Relations:* Includes capacity for involvement with others, the ability to interact skillfully with peers, superiors, and subordinates, without arousing hostility or rejection. Such rapport will involve social sensitivity, skill, tact, and confidence in social contact. Aggressive impulses should be well socialized, and the individual will appear as autonomous rather than dependent or dominant.

2. *Energy Level:* Characterized by high energy, consistently and purposively directed.

3. *Goal Orientation:* Will be persistent in attacking problems, although

not inflexible. When confronted with possible failure, the individual will counteract, restriving in order to overcome obstacles, rather than withdrawing or otherwise avoiding the issue. Although primarily intraceptive, the student will focus on people and personal relations. The configuration under consideration here involves dramatic, idealistic social action, active modification of reality to conform to a private value-system, and the expression of ideals in concrete action. The content of this system should be socio-political as well as religious.

These parameters for a personality model of an effective student were, at this point, still tentative. Further testing and revision is required before they can be employed as criteria for selection purposes. In order to validate and extend the model, a post-diction technique was adopted. The faculty was asked to provide a list of six students then enrolled in the seminary, three of whom typified the "ideal" student and three considered undesirable. Psychodiagnostic analysis of test protocols for these selected students was then undertaken, and predictions of the faculty evaluations made on the basis of correspondence between the hypothetical model and each student. It should be noted that the faculty evaluations were not revealed to the assessors until after the predictions were made. Furthermore, the faculty was not informed at this time of the content of the assessment model nor, indeed, of the very fact of its existence.

Each of the selected students was administered a battery of tests in two private sessions of approximately three hours each, consisting of the following instruments: Wechsler Bellevue, Rorschach, Thematic Apperception Test, Sentence Completions, Szondi, Figure Drawings.

On the basis of the criteria advanced by the assessment teams as critical for satisfactory performance within this particular school situation, the data for each case were analyzed and a prediction of the faculty's judgment was made. At no point was an exhaustive clinical analysis of these protocols attempted. The sole task confronting the assessors was to obtain a picture of each case sufficient to decide whether the individual could be reconciled with the model or represented a departure from it. Three students appeared markedly similar to the model and were predicted as "good" students; three differed substantially from the model and were called "poor" by the assessors. The assessment team experienced no difficulty in achieving unanimity in their appraisal of each of the six cases. These predictions were found to be identical with the faculty judgments. It might be noted in passing that the complete replication of the faculty's judgments by the assessors is statistically significant, despite the small number of cases, at the .05 level.

The prediction of faculty acceptance or rejection of each of the six cases on the basis of arbitrary clinical judgment would have been exceedingly difficult. All six are characterized by some difficulty in over-all adjustment. Four of the six are either in or arranging for therapy, two of these from among the "good" students and two from the "poor." Two

again from each group are experiencing difficulty in achieving adequate heterosexual adjustment. On the other hand, all six are highly motivated and have strong needs for achievement.

The characteristic disturbance among all six cases seems to involve a conflict concerning the acceptance of impulses, and the reconciliation of impulse expression with the demands of conscience. Neither horn of this dilemma seems entirely acceptable, nor can either be rejected. Of particular interest is the lack of emergence of this emotional problem in the intellectual area, where it might be expected to appear in the guise of adherence to traditional or at least formal concepts. Intellectually, however, these students are extremely rational, objective, and analytical.

It has been suggested by a member of the seminary staff that this pattern is common to those in liberal Protestant denominations who are examining the presuppositions of their profession. Such groups are characterized today by their ambiguous ethos. Perhaps the good students are those who are sensitive to this ambiguity and strive to achieve structure, as contrasted with those who are incapacitated by the lack of structure both in terms of unresolved ultimate issues and ambiguity in personal relations. It seems likely that earlier leaders in the movement had few such doubts, holding firmly to the rejection of supernaturalism, affirmation of the value of scientific method, etc. Cultural change has created dissatisfactions which were not seen a half-century ago, however. In this regard it is interesting to speculate on the observed relationship between identification with a liberal denomination as a minister-in-training and low ethnocentrism, both variables presumably involving some degree of tolerance for ambiguity.

Data from the Wechsler-Bellevue for these students is of some interest. IQ's on the total scale range from 128 to 143, with no differentiation between the good or poor students. Performance on the sub-tests is generally uniform and without significant scatter, with the exception of one student from each group who gives indications of anxiety but without marked impairment of performance. The superior level of cognitive capacity indicated by these data suggests the adequacy of the selection procedures employed by the seminary at that time for ensuring satisfactory academic performance, insofar as this refers to cognitive tasks. Beyond this level of minimal intellectual competence, however, it is clear that other factors must be taken into consideration to account for differential recognition by the faculty of over-all student performance.

Despite these various sources of overlapping among the six cases, reexamination of their protocols in the light of the model presented earlier permits a relatively rapid decision as to the adequacy or inadequacy of performance as judged by the seminary faculty. The three students with whom the faculty identified are relatively homogeneous with respect to the over-all pattern indicated by the personality model. All three are capable of maintaining a façade in social contact which would appear similar to the initial specifications. Feelings of hostility are generally in

control for this group, or channelized into socially acceptable forms of behavior. All three appear autonomous and independent, although it should be noted that for one this would only be the surface appearance of an essentially narcissistic individual. Energy level is high for these three students, accompanied by high goals and counteractive restriving when confronted by frustration or failure. Finally, all three individuals are predominantly intraceptive coupled with a cathexis of external factors, chiefly social. Although introspection and inner soul-searching are not entirely lacking, energy is expended primarily on the active influencing of situations and people along lines dictated by a private system of values.

The three students rejected by the faculty differ markedly from the model, and to some extent from one another. Social relations range from attempted dominance to strained uneasiness. All three lack insight or sensitivity to others. Although energy level is high, much is lost by all three as a result of anxiety and tension. Only one of the three can be called counteractive; a second responds to frustration with extrapunitiveness, while the third is more perseverative than persistent. One of these three is somewhat similar to the three good students in his concern with the elaboration and transmission of an internal value-system, but even here the emphasis is more upon the process of compulsive introspection and metaphysical speculation than upon the end of social action. The other two students in this group can be more accurately described in terms of their efforts to manipulate external objects through concrete acts for more-or-less immediately tangible ends. Ministerial status and the opportunity for achieving security and recognition through community support seemed primary factors behind their motivations for the ministry.

At this point it is apparent that some degree of confidence may be placed on the validity of the initial model. The techniques employed in the verification of the model are obviously inadequate for practical selection purposes. They do, however, suggest procedures which might be developed for specific application at critical points indicated by the model. Thus, the next stage of the project was concerned with the development of selection devices which would be relevant, economical, and which can be interpreted by the faculty itself with a minimum of training. At the present time a number of such tests are being explored with the entire student body as well as with new applicants for admission. Along with the Rorschach and TAT, included for purposes of control, the following new instruments are being administered.

Questionnaire—involving structured and unstructured questions related to student group life, motivation in choosing the ministry as a profession, problems associated with training at the seminary, etc.

Drawing—modification of the Machover technique involving the spontaneous drawing of "a picture of a typical working situation for a minister in your denomination."

Activities Index—an "interest" questionnaire with items oriented along lines indicated by terminology employed in the construction of the personality model.

Inventory of Beliefs—an "opinion" inventory which yields diagnostic data related to three dominant personality types, one of which is critical for the seminary.

Sociometric Scale—designed to compare judgments by the students of themselves with the judgments made by the faculty along a variety of relevant dimensions.

Q Sort—representing a forced-distribution descriptive procedure based on major aspects of the seminary program, including its aims, stresses, and values.

Along with the present administration and analysis of data from these instruments obtained from students at the seminary, a number of ministers of this denomination have also cooperated in providing data. The purpose of this last phase is to permit a comparision of the student model with one constructed from the characteristics of successful workers in the field. This facilitates an evaluation of the relationship between the requirements for success at the seminary with those which are actually necessary for professional effectiveness.

At the present time the analysis of these data is in process, and only a limited number of generalizations are possible. It is clear, however, that the results obtained from these less complex techniques are accurate corroborations of the model obtained initially some two years earlier. Greater specificity in the case of some of the general attitudes of this group towards the ministry has been provided by means of the questionnaire in particular, than was available previously. These findings include:

1. The minister has an obligation to concern himself with the well-being of the total community, in all of its activities—political, social, and moral.

2. The primary function of the minister is to provide leadership for the community, in social action and reform, and to act as a prophet in these matters. This involves the presentation of one's inner world view to others with the intention of causing change in the direction of one's own set of values. It is coupled with a somewhat nurturant or protective attitude towards other persons, and a desire to give fully of one's-self in interpersonal relationships.

3. A critical skill for the minister, and the most attractive quality in an individual, concerns interpersonal relations. There is a positive attachment to passive non-controlling individuals, and a negative reaction to aggressive, active individuals who are seen as arrogant and domineering. The members of this group feel they are skilled in social interaction. They also

indicate the need for further development along these lines. It is of interest to note the general belief that psychological training is a necessary adjunct to ministerial preparation. The possibility of magical attributes being assigned to training in counseling and psychotherapy should not be overlooked.

4. Intellectually, the minister is seen by these students as logical, analytic and open-minded, with a willingness to accept a variety of intellectual interests and approaches even when they differ from one's own. Considerable interest is manifested in social problems.

In conclusion it might be noted that this investigation has tended to demonstrate (1) the significance of the faculty stereotype in evaluating student performance, and (2) the feasibility of developing techniques which will secure the necessary information about new applicants with greater economy and ease of interpretation than had characterized the elaborate and time-consuming clinical devices previously employed. Furthermore, this approach proved useful in revealing relationships as well as discrepancies between psychological demands characterizing ministerial training in this school and the specified formal objectives of the program. The most important task which remains is an analysis of the actual characteristics of practicing ministers in this denomination, for the internal criteria of the seminary are not necessarily identical with the criteria for performance provided by the social community within which the minister must ultimately function. Equally important is the extension of this approach to other seminaries and denominations, both as a practical aid to student recruitment, selection, and training, and in furthering our basic understanding of the socio-psychological role of the minister in our culture.

THE CHAPLAIN AS A MEMBER OF THE DIAGNOSTIC CLINICAL TEAM

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EACH of the well-established professional disciplines accepted today as an essential member of the clinical team has had its unique struggle in attempting to establish the particular contribution it has to make in the total diagnosis and treatment of the emotionally disturbed person. I refer, of course, to clinical psychology, psychiatric social work, and psychiatry. Even today, however, these disciplines, which we who are intimately involved in this work consider essential to an adequate and complete clinical evaluation, are not everywhere accepted to this same degree. Now another profession, the ministry, which is also concerned with the adjustment of people, both emotional and social, has begun to extend its interests and contributions beyond the long-established traditional role into clinical work.

In 1925, a new program of training Protestant clergymen for work in hospitals and correctional institutions was begun by Dr. Anton T. Boison at the Worcester State Hospital, Worcester, Massachusetts. Today there are probably few, if any, state mental hospitals, general hospitals, training schools, or prisons that do not have full-time or consultant chaplains on their staffs. The Council for Clinical Training, Inc., under the direction of the Reverend Mr. Frederick C. Kuether, is today a well-integrated organization, established to provide Protestant ministers with clinical training for more inclusive parish and institution practice.

For many years the Roman Catholic Church has had among its religious Orders the Viatorian Community, whose primary function is to train priests for educational and medical institution work.

The role of the religious leader in the clinical setting as pastor and religious counselor has become well-established and much has been written on the various aspects of such work. Therefore, this paper will not discuss in any detail this phase of the chaplain's work within the clinical institution. The particular phase that will be discussed is one unique in the chaplain's work within this setting and concerns the chaplain as a member of the diagnostic clinical team.

Early in 1949, under the present administration at the Illinois State

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Training School for Boys, the division of religious services was integrated as an equal member into the clinic team. Two full-time chaplains, one a Protestant minister and the other a Catholic priest, comprised this division. A Jewish rabbi served in a consultant capacity. It was the opinion of the administrative and clinical staffs that the addition of the religious leader's contributions to the diagnostic study of the delinquent child would provide more complete understanding of each case than that obtained by means of the traditional diagnostic procedure. Prior to the above date, the school chaplains occasionally sat in at staff meetings and rendered their opinions concerning boys, but not as regular clinic-team participants.

It was fully realized by the staff members that this move was novel and experimental. They also recognized that the future success of this action depended largely upon the fact that it was not an innovation initiated by the administration and forced upon the regular clinic members, but that prior to these changes the plan was fully discussed, both as to its advantages and disadvantages, by all key clinic and administrative personnel and was unanimously agreed upon before being instituted. Actually, practically the only scepticism as to the value of the chaplain in this role came from the chaplains themselves. Their anxieties centered around the question of how they would fit in with the other members, to what degree their findings and opinions would be accepted, and how best to organize their interview so that it would be of the most clinical value.

The administrative and clinical staffs were also fully aware that these additional members of the clinic team could not be just any graduate theologians who had had clinical training, but that they required, in addition to specialized training and experience, certain personality characteristics that would qualify them for the type of relationship, the most important of which is intuitive understanding of the needs of emotionally maladjusted children. The Illinois Training School for Boys was fortunate in having two resident chaplains with the desired extensive clinical training and experience together with the necessary personality characteristics. For this reason, the staff felt encouraged in undertaking the new venture.

This enlarged clinical team, composed of representatives of four disciplines instead of the usual three, has now been functioning for over three years. The arrangement has been completely accepted by every one, and the staff would be very reluctant to go back to the former, less inclusive team, for these men have increased significantly the total understanding of individual case dynamics and personality structure. Also, there has occurred a cementing of professional relationships between the ministerial and psychiatric disciplines ordinarily not thought possible or even advisable.

Certain questions have no doubt arisen in the reader's mind as to how the chaplain functions in this new capacity.

What does the chaplain's interview consist of that makes it different from that of the other members of the diagnostic team?

What information is revealed in this examination that gives it unique contributing qualities?

To what extent does this interview duplicate or conflict with the social worker's or the psychiatrist's examination?

How much religion is involved in the interview and in what way?

These are a few of the questions that present themselves and they can best be answered by a discussion of the function of the chaplain in this new role, together with a brief report of abstracts from three cases which illustrate how certain psychodynamics and psychopathology are often brought to light by the information obtained, which frequently confirm or refute questions raised by other examinations.

During the intake period, the chaplain, like the other workers, has a regularly scheduled time for interviewing a new boy. Following the completion of the interview, the chaplain writes up a report comprising his significant findings and resultant opinions for presentation at the diagnostic and treatment staff which takes place during the third or fourth week after a boy's admission to the institution.

Among the areas investigated during the interview are:

1. Personal religious history, including education, church attendance, religious attitudes, and religious conceptions, which includes frequentation of the sacraments by the boys of Catholic faith.

A common inquiry concerns the boy's spontaneous and immediate recollections of religious historical stories and events, which have often revealed evidence of some very interesting emotional conflicts, material similar in value to the early memories recalled in the psychiatrist's examination.

2. Family religious history, including church attendance and interest, and determination as to whether religious interest is of a healthy or a pathological character.

3. Reactions of the boy during interview, including general appearance, reactions to chaplain, reactions and attitude to the discussion of parents, and reactions to the discussion of sexual material with a chaplain.

4. The chaplain's impressions, including such considerations as degree of conscience formation and patient's ability to utilize this mental function; character development as revealed in patient's manner and degree of religious integration into his daily life; general ego strength in relation to the possibilities for treatment; and type and degree of treatment indicated.

At the diagnostic staffing, the chaplain presents his report and renders his recommendations along with the other team members, and then enters into the discussion of all plans formulated in each individual case.

To illustrate how the information obtained in the chaplain's interview has been helpful, I cite extracts from three cases:

1. John S., when asked to recall a story from religious history, could offer only the incident of the hair-cutting scene from the tale of Samson and Delilah, but this he remembered in detail. It was noted that in relating the anecdote, he manifested more overt anxiety than usual. Examinations by the other clinic disciplines revealed that the youth had severe castration fears which were related to his early-life relationship with a strict, punitive mother and a weak, passive, submissive father.

2. Another child, Billy R., recalled most vividly the story of David and Goliath, and as he was relating the incident it was observed that he identified strongly with David. When this clue was investigated further and later discussed with the other clinical staff members, there was revealed the presence of strong, hostile, and aggressive feelings toward an older, stronger brother with whom the patient had always been very competitive.

3. Jerry A., the third case, had expressed deep interest in religious conversion during his interview with the Protestant chaplain. Following up this lead, the chaplain was able to learn much of the dynamics of this boy's environmental background and personality development. It was revealed that conversion had the significance of rebellion against a strong dependent attachment to overprotective parents and, hence, expression and liberation of his individuality, which Jerry unconsciously felt was being smothered. The delinquent behavior of this boy, as one might suspect, had much the same basis.

Many other cases could be cited in which the chaplain's additional and unique information added greatly to the understanding of the boy and his difficulties, but these three cases serve to indicate two of the ways in which such studies are of value.

In emphasizing this new and additional function of the chaplain in the institution, depreciation of his traditional role as religious leader among the boys is not intended. This function should never be neglected or minimized.

The chaplains at the Illinois Training School for Boys function also as counselors and psychotherapists in certain cases assigned to them at the diagnostic staffing, much as cases are assigned to the psychiatric case-workers, psychologists, and psychiatrists. Psychiatric supervision is provided when needed for treatment cases carried by the chaplains. Individual treatment by the chaplain does not concern itself primarily with the religious aspects of a boy's life nor does it attempt merely superficial reestablishment of moral and ethical codes. Social and personal readjustment and growth are brought about through understanding and through the proper handling of the conflicted and underdeveloped personalities of the boys so assigned.

To date, the dual role of the chaplain as diagnostician and therapist, on the one hand, and religious leader on the other has not proved conflictive, but on the contrary, has been mutually beneficial to both aspects of the chaplain's work. In fact, it has given the role of the religious leader a broader and more dynamic definition within an institution where the total combined efforts of all personnel are directed toward the rehabilitation of socially and emotionally maladjusted children.

TOWARD A MODERN VIEW OF MAN: SUTTIE, SULLIVAN, AND ROGERS

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EVERY culture has root presuppositions concerning the nature of the universe, and the nature of man. In periods of change, these basic surmises are transformed, and today a re-thinking is taking place which to some may appear chaotic, but to others appears to be the birth of new and more adequate conceptions.

Concerning the nature of man, the growing social sciences, and especially psychotherapy, are furnishing much new material which the older disciplines of theology and philosophy are only slowly assimilating. In this essay we propose to study the shape of a new tendency as illustrated by the thinking of three pioneers of modern psychotherapy. One is the English psychiatrist, Dr. Ian Suttie, whose *Origins of Love and Hate,* first published in 1935, is a trenchant criticism of orthodox Freudian theory, and a re-estimation of Freudian practice. Another pioneer is Harry Stack Sullivan, who passionately believed that psychiatry deals with interpersonal relations—what is going on between people rather than what goes on "in" them. The third is Dr. Carl Rogers, who has moved into the field of therapy from psychology rather than medical psychiatry, and whose fresh formulations of a "client-centered" viewpoint have stirred up controversy both among fellow psychologists, used to rigorous measurements and tests, and physicians who resent a non-medical viewpoint and vocabulary. We can best show the tendency in these men's thought by presenting their ideas under the topics of human needs and motives, human development, and the nature and goal of therapy.

In considering needs and motives, all three men give both biological needs and social needs their due, but they are more interested in the social. Dr. Suttie speaks of the harmonization of love-needs with appetite-needs, and, as will be seen, insists that the need of love is necessary from earliest infancy for bodily survival. Sullivan distinguished two human tendencies, the pursuit of satisfactions and the pursuit of security, by which he meant the maintenance of self-esteem. A self-system or dynamism is built up of reflected appraisals by one's fellows, and acts to avoid the anxiety connected with those needs and desires which are disapproved of by a process of "selective inattention" to what is unwanted. Similarly, Dr. Suttie's love-hungry person tries to earn love by becoming what is wanted of him. Dr. Rogers speaks from the framework of a theory of perception. Every per-

son develops a perceptual field—his individual way of seeing himself and his environment. From the evaluation of the self by others he builds up that part of his perceptual field called his self-structure or self-concept. Any experience of self which is felt to be inconsistent with this concept is denied awareness or distorted. Satisfaction of one's needs must take place in ways—often devious ways—which are consistent with the self-concept.

This unanimity of opinion continues into the realm of human development. According to Dr. Suttie, the first and most significant relationship is with the mother. The infant depends on the mother for his physical life, and he is dominated by the need to retain her and have her tenderness. He may be a bundle of squalling needs, but never apart from the need for responsiveness from another human being. If denied response, the infant's first overtures turn to hatred, which is a demand for love and a reproach to the delinquent mother. He must adopt other techniques, often a defensiveness which leads to a "taboo on tenderness"; or he may try appeasement. If, in later life, the person becomes mentally disturbed, his symptoms will "mean nothing but disturbed social rapport."

In Sullivan's theory of development, the infant is also seen to develop through the responses of and to his mother. His mother has a tension leading her to tend the child—this is tenderness; if her own anxieties deflect her, the infant too becomes anxious and the primal harmony is broken. Continued rebuffs to the exercise of human tenderness tend to destroy that pattern, and lead to anxiety and hostility. If the person grows up with a large amount of anxiety connected with disapproving appraisals, he will tend to dissociate the disapproved traits and develop a rigid ego. He will attach private meanings to his thoughts rather than public, "consensually validated" meanings, and he will complicate his relations with others by dealing, not with the real people, but with the private, imaginary, "eidetic" people he thinks they are.

Dr. Rogers, being more interested in the present perceptual fields of his patients than with developmental history, gives no account of the infant's struggles; however, he knows that past learnings affect present behavior, and his theory provides a way of understanding how his patients have learned to perceive as they do. We have seen how a person learns to have a self-concept. This self-concept becomes impoverished and rigid when it cannot assimilate experience of self which is inconsistent therewith. Such experience is perceived as a threat to the self-structure. Experience of others can be similarly distorted. A person reacts not to reality but to perceived reality.

In psychotherapy, patient and therapist cooperate in undoing some of the harm that has been done by suppression and distortion. Dr. Suttie sees therapy as a process of overcoming resistances, not by the therapist's skill so much as by the patient's willingness to relax, voice his complaints, and run the risk of being hated. The therapist shows that he does not hate the

patient, but really loves him, with a mixture of serenity and compassion, a "feeling-interest responsiveness." A reduction of grievances against a seemingly unloving world is accomplished, and social reconciliation results. Healing is the reconciliation of the patient to his social and cultural environment.

Sullivan conceived of therapy as an interpersonal situation, in which therapist as well as patient is active, being a "participant observer." "Since social situations are reciprocal," he believed, "they can be transformative." He did not let the patient project an imaginary personality out of his own past upon the therapist, but tried to make the patient aware of the therapist in his own right. The therapist conveys respect for his patient, and a sense of acceptance. He directs his attention to the resistances—the subtle ways in which his patients dodge anxiety-provoking realizations, and helps them to communicate their thoughts and feelings. Sullivan believed in man's basic drive for growth and maturation: "the basic direction of the organism is forward." He combined optimistic faith in human competence with pessimistic awareness of the ability of the self-system to interfere with the realization of that competence. He considered the result of therapy to be an expanding of the self so that the patient as known to himself becomes much the same person as the actual person behaving with others. Then the patient has learned to notice what he is doing. Competence rather than adjustment was to Sullivan the goal of therapy.

Many think that Carl Rogers is out of place in relation to such an "active" therapist as Sullivan. But in reality Dr. Rogers is by no means a "passive" therapist. The Freudian analyst who becomes a blank screen for his patients' projections is passive; the client-centered therapist, like Sullivan, insists on showing his own real attitude of acceptance, and relies on this attitude to create the non-threatening atmosphere in which his patient (or client) may become aware of and examine his inconsistent experiences and revise his self-structure to assimilate them. Thus relationship is basic to this type of therapy also. Like Sullivan, Dr. Rogers has a basic faith in the tendency of the human organism to move in the direction of maturation, which involves both autonomy and socialization. And what of the goal of therapy? Dr. Rogers quotes a client as saying: "I've always tried to be what the others thought I should be, but now I'm wondering whether I shouldn't just see that I am what I am." Adjustment may thus be considered achieved when the concept of self is at least roughly congruent with all the experiences of the organism.

What are the basic premises of this new trend of thinking? One can discern three factors, so closely interrelated that one cannot say which comes first, a new respect for man, a new emphasis on relationship, and new scientific tools for thought, such as field theory, communications theory, the concept of homeostasis, and the concept of relativity. Did the newer science enable men to think about relationship successfully, thus leading to a re-appraisal of man? Or did the growing evidence of social interrelated-

ness affect psychological and other scientific thinking? Or did a changing attitude toward human personality seize on the new concepts for its expression? Probably a qualified "yes" should be given to each of these questions.

We are here concerned with the newer attitude toward man. We say "respect for man" rather than "belief in man's goodness," for the view of the nature of goodness has also changed radically, and is, indeed a factor in the new view of man. The new emphasis on relationships sees man as man-in-relationship. Whereas the Freudian tendency was to see man as asocial, an individual unit of desire-ful energy, needing the discipline and constraint of both ego and superego in order to exist in society, the new view sees man as basically social, finding fulfillment, not restraint, in interpersonal relationships. Older scientific views of man had trouble in accounting for society in specifically human terms; with the phrase "herd-instinct" they often assimilated men to cattle. If man is fundamentally made for relationship (and made by relationship), it follows that he can no longer be considered as basically "selfish." Selfish he in fact may be, hate-filled often, but only from perversion of his need for love. Man's aggression is his way of wrestling with his fellow men until they bless him with some kind of relationship.

The new view of man touches on deep philosophical and religious issues, and thus can have fruitful contact with theology. As a rule, theology is a lap behind in the movement of thought—not always a bad thing when the wisdom of the past needs to be preserved. When science was assimilating man to the beasts and subjecting him to absolute determinism, theology preserved something of the optimistic Renaissance view of man as free, rational, and "in apprehension how like a god." Now that science has become more appreciative of man, theology again emphasizes man's helplessness and sinfulness. To the psychologist, the emphasis on original sin is reactionary, because it seems to be based on the idea that man is basically self-centered, and on a disapproval of many of man's capacities. The word "sin" is used by the man-hating moralist as a weapon against those who develop themselves without his permission. The child is "selfish" because he does not do what Papa says. But to see the truth in this indictment does not dispose of the problem of sin. We no longer condemn the child, but we do repudiate the rigid moralist as a sick soul, and there has been an astonishing amount of this sickness throughout human history. The moralist who hates his own self and those of others suffers from the root sickness of alienation from self and others, from which spring guilt, hostility, defensive egotism, hypocrisy, covetousness, and other human sins. And the moralist also mistakes his own judgment for the moral absolute. In this way he does "rebel" against God. This is the deepest meaning of "original sin"—that men have this capacity for self-estrangement, and become unnaturally self-seeking because of their thwarted other-seeking.

The new view of the nature of therapy also has religious implications.

If man's nature is interpersonal and his health means love rather than egocentricity, then therapy takes place in and through relationship, and relies on the patient's capacity for health rather than on outward manipulation. Basically, the process is one of reconciliation to overcome estrangement, and thus becomes relevant to Christianity with its teaching of love and cosmic reconciliation. The theologian will say at this point that therapy is man-to-man relationship while religion implies a God-to-man transaction. Here Christians can take heed of Jesus' teaching that one must first be reconciled with one's brother before offering worship to God. Moreover, the concept of the Christ embodies the eternal reconciliation of man-centeredness and God-centeredness. Since God is love, He is perfect relationship among men, and man's likeness to God grows as he also enters into this relationship. When we see therapy as a sacrament of God's love, we shall see it aright.

To sum up, through the thinking of three representatives of modern thought about man, there seems to be emerging a way of thinking which can unite religion and the science of man in an agreement on the basic worth of man, a new morality of the whole self instead of the part-self, the nature of man's spiritual illness and its cure, and the reality of relationship as basic to the nature of man and the universe.

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EDITORIALS

Being and Doing

Concern for better pastoral counseling often has a large place in today's clergy conferences. It is always interesting that more often than not the conference "bogs down" on the question of what a pastor should or should not have *done* in a given situation. We all agree that there are real techniques involved in good pastoral counseling. There are things to do and not to do—to say and not to say. But these technical aspects are very secondary. In these conferences it becomes equally clear that the real *doing* in these situations must come out of who the pastor or counselor *is*. It is *what we are* that is basic to *what we do*. This means that the first question we might ask ourselves when we approach pastoral counseling is not what *should* we *do,* but what *can* we *be*. The answer to this depends a great deal on how far we have gone into finding out who we are.

To set out on pastoral counseling from the point of view of what we should *do* to or for people is to work under the dispensation of law. To set out on our pastoral counseling from the point of view of what we can *be* to people is to work under Grace. St. Paul tells us of the "gifts of the Spirit" and, further, that not all of us have all of the gifts. It is well that we begin our pastoral counseling by asking ourselves who we are and what are our gifts, rather than with some slavish notion of what we should do and how to do it.

Of all men, the minister of Christ should know *himself*. All men are lonely. Have I learned to accept a certain amount of loneliness and, through it, to enter more meaningfully into the loneliness of others? Or have I tried to escape by much activity and prescribed this, therefore, for others? All men are fearful of tendencies and feelings in themselves and others. Have I found the grace and courage to face some of these in myself, and, in the power of Grace, to accept them, and through them to understand more deeply and sensitively these same or similar tendencies and

feelings in others? Or have I in the face of these fears sought cover under old laws and rigid doctrine, and offered these for the salvation of others? Or perhaps in the face of these questions have I come to feel that Christianity really has little to say, and, disguised as a minister, I offer a new salvation of psychiatry or five steps to triumphant living? Has another human ear heard my own unedited confession, or is this only what others should do in my hearing?

These are a few of the questions which are a basic part of the real preparation for pastoral care. Perhaps it is only after we have asked ourselves such questions and wrestled long hours—and years—with them, that we can understand the difference between *doing* and *being* in our counseling.

Participation is a great word of modern theology and of modern psychiatry. Arm-chair religion or arm-chair psychiatry does not meet the need. The people today who can speak and be heard, who can do and accomplish, are those who have dared to get involved in the problem of *being*. Participation is the real theme and meaning of the Incarnation. It was not that God *did* things in Christ that made the Incarnation. It was that God *was* in Christ. We are helpful to people to the extent that we *are* something to people, and that we know who we are. Being is our first calling, and from this alone can come helpful doing.

D.C.S.

Psychiatric Concepts and Pastoral Work

When members of one profession attempt to utilize the insights and skills of a discipline in which they are not fully at home, some degree of conceptual and methodological confusion is the almost inevitable result. It should not surprise us too greatly that this kind of confusion abounds in much of the writing which attempts to deal with the interrelationships of religion and psychiatry, especially during the early stages of this promising endeavor.

But not all the present confusion can be so comfortably rationalized. Any adequate diagnosis of the present situation must take account of the fact that ministers often do not really understand the basic ideas of the psychiatrists, and *vice versa*. We may borrow some intriguing words and employ them as though we comprehended the concept. Sometimes we act as if the problem of comprehension is mainly one of translation. Actually, when we work through the concepts of either religion or psychiatry, new ways of thinking about old problems will almost surely result. The interaction of these disciplines ought to involve or produce a critical evaluation of many of the basic concepts of each and the emergence of something more adequate than we know at present. It is not enough to take over concepts uncritically; by this time we ought to know what happens when "the blind lead the blind."

The present confusion is anything but one-sided. In this at least, we ministers and psychiatrists can "share our mutual woes," even though "the sympathizing tear" does not always flow!

Let us consider, necessarily in barest outline, three major concerns of both religion and psychiatry which are of special relevance for pastoral work.

Security and maturity. These words are sometimes used as though they were interchangeable. In our culture, "immaturity" has become almost an epithet, and "maturity" frequently means "You look at things the same way I do." Even so, the term may have a legitimate meaning, despite the way it has been bastardized. The Apostle Paul is suggestive: "Not that I have already obtained this or am already perfect; but I press on . . . Let those of us who are mature be thus minded . . ." (Phil. 3:12, 15). In this sense the concept is a dynamic one, with the emphasis upon growing and becoming. Growing always involves anxiety, and one measure of the extent of growth (or the *degree* of maturity) is the amount of anxiety that one can handle.

Security, on the other hand, is one of the major anti-anxiety factors in life. To be sure, we need an adequate amount of *that* too! We need sufficient security to sustain growth, but not so much as to smother it.

When we reach this point in our thinking, the question of values inevitably arises. It appears that our principal present cultural longing is for security. But what is the *purpose* of life—security or growth? The question Jesus asked two young men is still *the* question: "What do you seek?" (John 1:38).

We may well discover that there is no basic conflict between maturity and security if we think in terms of the *degree of security* appropriate for the *level of maturity*. The child needs the kind of security which is appropriate for him, and adults have their own security needs of a different sort. The growing person may find considerable inner security in the very process of maturing. He knows (or should learn) that growth or change involves anxiety; hence it need not catch him unaware or overwhelm him. Indeed, learning to handle anxiety creatively and constructively may be a major factor in making further growth. The growing person will find great security in the knowledge that he is in the process of becoming more fully what he most profoundly is. On the other hand, the adult whose only security is in forms which are appropriate for childhood or adolescence may ultimately be overwhelmed by the sterility and emptiness of his life—by his very lack of growth toward a reliable and adequate goal. In the midst of plenty to *live with,* he may discover that he has nothing really worth while to *live for.*

The individual and the group. One large source of security is the individual's identification with an acceptable group. At least as long ago as the writing of the book of Genesis, this need was aptly verbalized: "It is not good that the man should be alone" (Genesis 2:18). In the language of Aristotle, "Man is a political (social) animal." The group exists for the sake of the individual; the individual can become most fully a *person*

only in his relationships with others. (Charles H. Cooley and George Herbert Mead, with their respective concepts of the group as the "looking glass self" and "the generalized other," and social psychologists since their time have identified and elaborated the process by which interaction with the group makes possible the kind of development which produces the *self*.)

The group, as well as the Sabbath, was *"made for man,"* instead of being an end in itself.

Communication and communion. In some groups we may experience true communion, with others and the Other. Whenever this is true, the individual finds himself. Perhaps because of the value of such experience, this particular pearl of great price is subject to an unusual (even though unconscious) degree of imitation. One observes almost a cult of "groupness" growing up in the land. Sometimes this groupness is a collection of "like-minded" individuals who have either suppressed or repressed anything that is not congenial in their particular "fellowship." This counterfeit communion may look so much like the real thing that the participants themselves may be blissfully unaware of what is actually going on until they begin to draw upon their emotional banking account. Only then may the counterfeit deposits be detected.

Whereas in true communion the individual finds himself, in mere groupness he is lost to himself, and eventually even to others. Forcing fellowship—or, worse still, assuming that fellowship exists because hostile or other unacceptable feelings are repressed—is to deny the possibility of true communion. For true communion is the result of adequate *communication,* and communication involves working through our feelings about one another. Physical proximity is no guarantee of either communion or communication; even within the family there may be no real communication. Group activity may actually be one of the most subtle ways of keeping people apart.

In therapy we see many people who have never been able to communicate their real feelings—largely, perhaps, because they have had no "primary group" experience in which these real feelings were acceptable. As these people learn to communicate with someone else, they begin to experience the happiness of wholeness and health as well as the pains of growth.

These reflections about security and maturity, the individual and the group, communication and communion raise more questions than they answer. Until the right questions are asked, we shall be unable to find relevant answers. It may well be that one of the most hopeful present signs is the increased dedicated and intelligent effort at communication between representatives of religion and psychiatry.

ARCHIBALD F. WARD, JR.

Editorial Board Changes

A new enterprise is always blessed when it has the wisdom and experi-

ence of maturity upon which to draw for guidance. The *Journal* has been most fortunate in this respect. While we were still *The Journal of Clinical Pastoral Work,* the Reverend Thomas J. Bigham was Book Review Editor. After the merger he continued on the Editorial Board of the *Journal of Pastoral Care* and did much to enable the young publication to achieve its present position in the professional world. For all this we are deeply grateful to Father Bigham and wish him every continued success as he leaves the active ranks of the Editorial Board.

The Reverend Jervis S. Zimmerman, Protestant Chaplain at the State Hospital in Norwich, Connecticut, and an accredited Chaplain Supervisor with the Council for Clinical Training, has joined the Editorial Board as a new member. It is a pleasure to welcome Chaplain Zimmerman, and we look forward to his active participation on the Board.

E.E.B.

BOOK REVIEWS AND NOTICES

Edited by The Rev. Rollin J. Fairbanks

Man's Search for Himself: Rollo May; W. W. Norton, New York, 1953. 281 pp. $3.50.

In times of social upheaval and change, the individual can no longer depend on the established order as a source of stability and strength. He is turned in upon himself and has to rely on his own resources. Similarly, in such periods, the intellectual leaders no longer ask "What is the nature of reality as a whole?," but rather "How can the individual find strength to live in the midst of the chaos and uncertainty of his environment?" Sometimes the answer is religious; sometimes it consists of man-made programs or ways of life which insist on human autonomy and self-reliance.

We live, of course, in such a time. Thus we see, on the one hand, the much-advertised "return to religion" and, on the other hand, a great spate of self-help books which label the other solution a "failure of nerve" and themselves rely heavily on the science of psychology. Here the emphasis is on man and on the potentialities of human nature. The titles of these books are significant: *Man for Himself, On Being Human, The Condition of Man, Man on His Nature,* and now *Man's Search for Himself.*

May's new book is superior, in many respects, to others of the same *genre.* While he is a practicing psychologist, he is aware (as Dilthey was) that the science of man cannot be "objective"— as the physical sciences are—because it deals with subjects and not with objects. It must therefore use not only of the knowledge of science but also of the wisdom that is found in the great religious and literary products of the human spirit. May's starting-point is existentialist and his existentialism is nearer Kierkegaard's than Sartre's. It is man's awareness of himself as a center of consciousness, as a subject, as a self that distinguishes him from the rest of nature. It is man's self-consciousness that enables him to transcend time and place, that makes possible the pursuit of knowledge, moral decision, courage and love. At the same time, paradoxically, it is his status as a self that is responsible for human misery, making man lonely, frightened, anxious. This condition is more or less normal for a self-conscious being but the evil tendencies are exaggerated to the point of neurosis in times of social insecurity and disintegration such as our own.

What is the solution? Rollo May, while sympathetic to authentic religion, is nevertheless suspicious, as are his fellow-humanists, of the theistic answer. The root of this suspicion is a horror of authoritarianism with its suppression of freedom and its encouragement of blind submission and servile obedience. This horror appears to blind its victims to the true place of authority and obedience in religion and in life generally. What if God really *is?* Will he not then be an absolute authority? Will it not then be true that man's self-fulfillment can be found only in relation to him? Will it not then be true that in his service is perfect freedom? Questions like these cannot be evaded

by an appeal to Tillich's well-known, if somewhat obscure, remark that God is not *a* being but being itself. It is not for nothing that theology has long debated the question as to the relation between God's omnipotence and man's freedom, between divine grace and human effort.

The kind of self-fulfillment and freedom to which May and his fellows aspire is entirely man-centered. The individual must first become fully aware of himself as a real person, and then, in his freedom and responsibility, in courage, love and integrity, he will find an inner center of strength against the insecurity of this age. This appeal to manly self-reliance is based not only on fear of theistic authoritarianism but also on a refusal to investigate the real meaning of the Biblical concept of sin. It is significant that the word never occurs in this book; it is tabu in these circles. And yet, as Kierkegaard well knew, it is just here that we find the answer to May's conundrum: "Why is it that self-awareness, which is the source of all human greatness, is invariably accompanied by near-neurotic anxiety, which is the source of most human misery?" Surely the answer is that self-consciousness is never found among men in its pure form but always in the perverted form of self-centeredness. And this is the essence of sin. Self-centeredness can never be overcome, but only exacerbated, by heeding these Stoic appeals to self-reliance and self-love. As long as the self remains in the center, it will be off-center and, therefore, distraught, disoriented, anxious. The self must be removed from the center and replaced by the true Center. It must, in the Quaker phrase, "center down on God." Then, by becoming aware of himself as an image of God, man will really find himself and will begin to move toward fullness of personal life, authentic freedom, and genuine self-fulfillment.

Even when all this has been said, the book deserves careful and thoughtful reading. It offers a searching and devastating analysis of the American way of life as it is actually lived. It is based on wide experience in the psychologist's clinic, on familiarity with the literary classes of our culture, and on the firm conviction that man is a great deal more than merely a part of nature. It is full of good things and leaves one with the impression, so often experienced in reading our contemporary humanists, that the author is himself "not far from the Kingdom."

D. R. G. OWEN

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Psychoanalysis and Personality: Joseph Nuttin; Sheed and Ward, New York, 1953. 308 pp. $4.00.

Father Nuttin, who is Professor of Psychology at the University of Louvain, has written an extraordinary book which is an integration of current psychodynamic and psychoanalytic theories on personality. It incorporates the basic contributions of Sigmund Freud and the work of subsequent psychoanalytic theorists such as Adler, Jung, Fromm, Horney, and Sullivan, in addition to the valuable insights of the existential philosophers such as Kierkegaard, Heidigger, Jaspers, Tillich, and Buber.

In his deep understanding and respect for Freud's contributions he says: "It is not by rejecting psychoanalytic doctrines, but by making up for its deficiencies in a positive way that we shall manage to create a fuller picture of

human personality." Father Nuttin has made great strides in this direction. He has a firm grasp of psychoanalytic theory and is well acquainted with the alterations and developments in psychoanalytic theory as it has evolved in the past fifty years. He presents the existential issues of human development and their role in the development of the personality for both the normal and the abnormal in a very lucid fashion. This is the clearest, most effective attempt to date to present the issues of the higher needs of man, both spiritual and ethical, in the framework of psychoanalytic theory.

He has accomplished this extraordinary task by first taking a critical look at Freud's theory of personality development. As a psychologist and Catholic theologian, he has great respect for Freud's contributions to a dynamic theory of personality as well as his contributions to the science of psychotherapy. However, he says, "The time has come to approach psychoanalysis as an ordinary scientific system with a necessary critical acumen." He maintains that a psychologist, whether spiritually minded or not, must first inquire into the scientific value of a theory he is studying, without immediate reference to its spiritual goals.

As a consequence, he differentiates between what is valid and dynamic in psychoanalytic theory, and what is limiting and restraining. Serious questions are raised about sublimation and the destructive aspects of repression (he sees repression as also serving constructive goals). He does not consider psychotherapy as synonymous with psychoanalysis and describes and evaluates other therapies. Brief therapy, group therapy, Jessie Taft's relationship therapy, and particularly Rogers' nondirective therapy are analyzed in a most penetrating fashion.

The second half of the book is devoted to a presentation of a dynamic theory of normal personality development. Such a theory requires a philosophic as well as a biological view of man. In this regard, Father Nuttin says: "When it is a question of man's psychic life and its meaning, every psychologist has certain philosophical ideas which help to determine a point of view from which the positive data are examined and explained." His own philosophical ideas are in the main related to the existentialism of Kierkegaard and Heidigger, and consequently there is great stress on viewing man not only as a biological animal, but as a human being who is conscious of his own goals and can take up an attitude toward these goals. Man's spiritual needs, which he defines as the higher attitudes of man, his human-ness, which cannot be reduced to the lower levels of behavior, are incorporated into his theory in dynamic, operational terms which arise out of man's existence-in-a-world, and not in mystical or philosophic terms. This leads him to a formulation of man's basic needs as arising out of a constructive drive for self-realization. This is very reminiscent of the views of Horney, Fromm, and Sullivan, to whom he is greatly indebted.

He presents a theory of the development of normal personality which sees man as a total functioning individual on a psycho-physiological level, social level, and a spiritual level, which involves man's need to transcend his existential limitations. Thus behavior becomes a reaction of the organism to needs in relation to his environment, whether of biological, social, or spiritual nature. He makes the important point that man satisfies his biological needs in a specifically human way, not simply in an instinctive way. Consequently, he

experiences hunger, for example, not only as a state of displeasure, but as a significant human situation. He is integrated not only in a biological sphere, but also develops in and through his contacts with others. The fundamental origin of man's needs is rooted in two essential aspects of his existence; that is, man as an individual, who is a core of biological existence, and as a person, who is not sufficient unto himself and depends upon others and participates with others. He is a self-subsistent being who is essentially linked to others. It is in this area that we note the strong influence of existential philosophy and the essential similarity of his views to those of the existentialists.

The behavior of man cannot be reduced to single causes, and Father Nuttin emphasizes this view by seeing man as a complex biological animal who also has psycho-social problems. Although this greatly complicates a theory of personality development, it becomes more valid and, consequently, more scientific. Thus, the valid insights of psychoanalytic theory and the contributions of the so-called culturalists are joined with the existential view of man to establish what appears to be the most rounded and complete theory of normal personality development.

It is unfortunate that the author has not had the opportunity of reading all of Sullivan's works, for his theory lacks the dynamic motive power of the effect of anxiety in personality development. It is not difficult to see where the author would place anxiety in his conceptual framework, and it would enhance his work considerably.

I cannot recommend this book too highly. The author's style is concise and the organization of the book makes it easy to read. Although the case material is limited, it is well chosen and illustrates his points clearly. It is a book that is invaluable to the psychiatrist, psychoanalyst, social worker, pastoral counselor, and other workers in the field of human relations. For the first time, the theologian is enabled to see how man's spiritual and ethical needs form a part of his total personality and is not merely something imposed from above.

The author does not pretend to cover all the problems involved in psychoanalytic theory and technique, psychopathology, or the details of the psychotherapeutic processes. The book is subtitled: "Dynamic Theory of Normal Personality," and as such is a most satisfying total picture, to date, of the psychology of man.

LEON SALZMAN, M.D.

•

God and the Unconscious: Victor White, O.P. Foreword by C. J. Jung; Henry Regnery, Chicago, 1953. 227 pp. $4.00.

These essays, consisting of the work of twelve years, while not exactly a close-knit book, are coordinated by a consistent attempt to examine the data of the new field of dynamic psychotherapy in the light of traditional Catholic philosophy. Father White is a reader in Theology at Blackfriars (Oxford) and is a discriminating student and critic of this new field of empirical research. Dr. Jung himself writes a Foreword in which he expresses his appreciation of such able work offered from the theological side of human experience. Much to his credit, this has been Jung's oft-repeated hope, based on

his belief that his own work consists of only one aspect of a many-sided reality, the totality of the psychic self being made known only by a multilateral report from all the cultural levels as well as all the professional disciplines dealing with man. In many respects, particularly in reference to certain ontological questions, it does seem that Jung has been working nearer the religious frontier than did Freud, whose work may appear more scientific and definitive precisely because it is more carefully restricted to the phenomenological. It is rather striking that among the professional clergy in America there is a widespread acceptance of Freudian psychology despite its anti-religious basis and tendency, whereas Jung, for all his hospitality to religion and proffer of cooperation in the search for truth, has few followers. An interesting and not unprofitable comparison might be made by setting this work largely based on Jungian concepts next to the attempts made by Lee and Sanders to interpret Freud [1] in terms of Christian implications.

There are at least three points at which this book might be of special interest to the parish minister. First, it explores the relationship of the unconscious to God. In an age of rationalism we have tended to think that God's revelations of himself always come through intellectual understanding. It may be salutary to consider the possibility that our lives are linked with the divine at other levels. As early as 1848, C. G. Carus, a court physician of the King of Saxony, not only indicated that the unconscious was the key to the conscious life of man, but that the "highest aspiration of the conscious mind, that attainment of God, can be approached only by its submission to the deepest depths of what to us is purely unconscious." It is wholly possible that it is in this area that we come upon the realm from which creation flows, the realm of vital possibility, where such ideas as "infinite" and "all-powerful" might easily have empirical implications as well as theological reference. In the chapter on "Freud, Jung and God," Father White discusses some of these implications as he contrasts the views of Jung and Freud. Obviously, there is a great deal that must be clarified about the "unconscious" before we can do more than raise questions about the meaning of the data which have been accumulated, but it is not too early to say that some kind of universality can be posited about the psychological pattern of the deepest self. Moreover, that this deepest self seems necessarily involved in relationships charged with power becomes increasingly clear, whether we call them religiously numinous or psychologically traumatic. To interpret these merely as shadows created by infantile experiences as in the Freudian notion of the Oedipus complex, or to consider the infantile experiences expressed in Oedipus relations as the inevitable but immature expression of teleological religious experience normative to man, makes all the difference in the world in reference to the nature of reality. What we see phenomenologically may be the finite images and instances of that which is the very source and substance of our lives, indeed our creation and our redemption.

The second point which might well serve the parish minister is in the descriptive comparison of the analyst and the confessor. The Protestant minister would profit by listening in on this differentiation of functions. It has become all too alluring to slide into the analytical role without realizing that the re-

[1] *Freud and Christianity*: R. S. Lee; A. A. Wyn, 1949.
Christianity after Freud: R. G. Sanders; Geoffery Bless; 1949.

ligious role is being betrayed, or how different and demanding the responsibilities of the analyst are. Further consideration of such relationships is given in the chapter on "Psychotherapy and Ethics," where the author questions whether psychotherapy can ever be restricted to scientific terms, inasmuch as the very relationship is interpersonal and therefore fraught with ethical responsibility as well as profound religious implications.

Finally, the third point at which the book may serve the parish minister is the way the author exposes the dynamic character of religious symbols in the chapters on "Gods Go Abegging," "Devils and Complexes," and "The Dying God." The traditional symbols of faith are presented dynamically in the light of contemporary experience, disclosing the fact that multitudes have thought themselves sophisticated beyond the reach of religion and its assumed primitiveness, while they have acted out of patterns and with emotions characteristic of ancient cults and magic rites. Indeed, it is in the sobering light of such experience that one can see significance and meaning in those events of the life of Christ, for instance, which have hardened to a certain arbitrariness in our ecclesiastical history, but now can be seen in their close relationship and vital necessity to the perennial need and hope of man.

Whether Jung's theories prove finally to be true, surely his observation of psychological data can scarcely be thrown out of court. And it is in these facts that one can begin to see religious implications. It remains for the future to winnow the harvest of such work. Meantime, no one seems more modest in such claims than Jung himself. As religionists, we would do well to examine what he has to offer.

SAMUEL H. MILLER

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The Interpersonal Theory of Psychiatry: Harry Stack Sullivan; Norton, New York, 1953. 393 pp. $5.00.

This book gives a clear and precise insight into Sullivan's concepts of interpersonal relations. It is based on unpublished lectures which Sullivan gave in the Washington School of Psychiatry and the William Alanson White Institute of Psychiatry, Psychoanalysis, and Psychology, in New York. Sullivan's position has attracted great interest in recent years since he apparently went through an intensive study of psychoanalysis but maintained an independent position and achieved a type of psychiatry which has its roots in Adolf Meyer's psychobiology, has adopted many of the psychodynamic concepts of psychoanalysis but has not accepted all of the theories which are the framework of the orthodox schools of psychoanalysis. There is no question that, if psychiatry deals with interpersonal relations, the problem cannot be solved by consideration of the individual personality of the so-called "patient" alone. The "patient" is always a part of a social setting and, although he may be the one who breaks down, he can be understood only if the other factors in any interpersonal relationship are well known.

Sullivan's concepts fit well, therefore, into modern trends of psychiatry which consider sociology, anthropology, and psychology as closely related fundamentals of effective psychiatry, and his contribution deserves attention and is of extreme interest to everybody in the field. It is noteworthy that

some of Sullivan's concepts are much more of a biological nature than mere intellectual ones, and in this line the strong influence of Adolf Meyer is quite apparent. Sullivan's dynamic concept lacks the extremeness of some of the psychoanalytical formulations which are often somewhat offensive to "common sense," and it is therefore only natural that Sullivan's influence has constantly gathered strength, and many people are happy to find in Sullivan's lectures a framework which is acceptable to a larger group, especially teachers, ministers, social workers, and workers in other related fields.

The book is clearly written and shows a strong architecture, leading the reader, after some introductory concepts, through human development from infancy to late adolescence. The third part, "Patterns of Inadequate or Inappropriate Interpersonal Relations," deals with problems of schizophrenia, sleep, dreams, and what Sullivan considers "later manifestations of mental disorder: paranoid and paranoiac." The last part, "Towards a Psychiatry of Peoples," expresses Sullivan's conviction and faith that psychiatry deals with human beings, who have always to remain in the center of any therapeutic concern.

CLEMENS E. BENDA, M.D.

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The Psychiatrist and the Law: Winfred Overholser, M.D.; Harcourt Brace, New York, 1953. x plus 147 pp. $3.50.

In this readable and understandable series of lectures, Dr. Overholser applies a psychiatrist's knowledge to the legal standards by which the courts test mental competency, and also to the procedures provided by law for dealing with those whose incompetency is either suspected or already established. Both standards and procedures have been developed by legislatures and courts, in a typically conservative way, over a long period of time; the lawmakers have frequently been influenced by popular prejudice, and they have rarely availed themselves of the professional help of psychiatrists. In the process of applying these standards, and putting these procedures into effect, the courts have called upon the aid of psychiatrists: The result has been frustrating as well as useful; and, in spite of (or perhaps because of) these occasional official contacts, there is considerable mutual misunderstanding between psychiatrists and lawyers, each as to the other's basic program. These lectures should be valuable in explaining the psychiatrist to the lawyer.

Courts are concerned with soundness of mind in a number of connections: in fixing the criminal responsibility of a defendant, in determining an individual's capacity to care for or dispose of his own property; and in deciding whether or not he should be confined against his own will in a mental hospital. Although both statutes and decisions are likely to use the word "insanity" in all these connections, they in fact use quite different standards in determining whether a killer, for example, is criminally responsible for his acts than in deciding whether to give effect to the will of a decedent. It is certainly true, as Dr. Overholser points out, that these standards are over-generalized and crude from a psychiatrist's point of view. It is just as certainly true that they could be very much improved in the light of modern psychiatrist's knowledge. But Dr. Overholser's discussion of them would be considerably more valuable if it reflected a greater knowledge of, and perhaps even a greater

sympathy with, the complex purposes which these legal standards are designed to serve.

Take, for example, his objection to the law's devotion to the dichotomy between complete sanity and complete insanity in fixing criminal responsibility. This rule is certainly exceptionable; but the problem it raises is at the very heart of the question of what our criminal law is designed to accomplish. If the purposes of our criminal law were in fact (as perhaps they should be) confined to the correction of the individual wrongdoer, and the deterrence of his imitators, an expert's determination of an individual's competence to be "corrected" by punishment, or to have been deterred at the time of his misdeed by a knowledge of its legal consequences, might be satisfactory. But our present law takes account of quite a different social factor: the social demand for vengeance. It is retributive as well as corrective. Our society is loath to let certain crimes go unpunished, no matter what the state of mind of the perpetrator, unless he can be shown conclusively to be mentally and morally not much more than an animal; and the law, with its combination of a very strict standard of incompetence with the free-wheeling equity of the jury system, attempts to give a practical effect to the existing social demand. However unsatisfactory this aspect of the criminal law may be, Dr. Overholser's book would have been much more satisfactory if it had been recognized and taken into account.

Again, in his discussion of the standard of insanity applied to testators, Dr. Overholser does not seem to recognize that probate courts are not trying to determine the best disposition of property, but only whether the provisions of a will did in fact represent the wishes—good, bad, or indifferent—and (except in extreme instances) however induced, of the decedent. Again, however unsatisfactory the present standard may be, fixing a correct standard is not the job simply of the expert psychiatrist.

The same sort of objection applies to Dr. Overholser's suggestions with respect to the examination of those whose competence is suspect. For example, he objects to legal requirement of notice served directly on the patient, on the grounds that such notice may by psychiatrically damaging. But the law has always gone a long way toward guaranteeing the individual freedom of choice in his bodily movements, even at the risk of harm to himself. The expert's opinion that harm may result from a provision designed to help guarantee that liberty is not *in itself* a sufficient reason for doing away with it.

And, finally, Dr. Overholser proposes that psychiatrists be given a much greater share in determining, on the basis of individual examination, the length of sentences to penal or corrective institutions. Certainly their assistance must be valuable in this matter, but here again there is another side to be taken into account. There is the peculiar panic of knowing that your state of mind—and so your future life—are being determined, however benevolently, in your absence and in accordance with a standard that you do not understand yourself. It may just conceivably be better for the prisoner in the long run, both individually and socially, to know that the length of his imprisonment depends on observable factors like the passage of time and his own adherence to known rules, rather than on the benevolent but inscrutable observation of the psychiatrist.

GREER MCCLELLAN TAYLOR

Psychiatry for Pastors, Students, and Nurses: Jacob D. Mulder, M.D.; Wm. B. Eerdmans, Grand Rapids, Mich., 1949. 154 pp. $1.50.

The author of this book frankly espouses a medical organicism with reference to personality and mental illness. On page 136, he says two contradictory and irreconcilable things:

> My own view is that mental disturbance is due to disease of the body. By body I understand, however, infinitely more than a chaos of atoms. The body is a highly specialized organism and includes what is called life. Mental disease, therefore, in affecting the body may not only attack the physical substance but also the physiological functions.

> But man is far more than matter and physiological activities. Man is endowed with spirit and is an image bearer of God. The last, namely man's spirit, is the essence of his personality, and gives man intrinsic value far above all creatures, and makes him an individual, responsible and immortal.

The book represents the sincere naiveté of a devout man who has seen psychiatry as an alternative choice between an organicist's position and a Freudian position. These are matters of *belief* with him. He chose the simpler, organicist point of view. The whole explanation of the various psychiatric illnesses is, therefore, from this angle. Of course, this simplifies mental illness to a physico-chemical disorder amenable only to that kind of treatment. The relevance of this subtitle, *From a Christian Viewpoint,* therefore, refers to the character of the author as a person and certainly does not refer to the frankly mechanistic, non-Christian view of man implicit in his presuppositions. This reviewer finds nothing in this professedly Christian treatment which he does not find more wisely treated in Karl Menninger's *The Human Mind.* Furthermore, from a purely psychological point of view, the author has no basis for the use of psychotherapy, to say nothing of the almost total absence of a concept of psychotherapy as a means of treatment. A careful reading of Harry Stack Sullivan's *Interpersonal Theory of Psychiatry* and Maxwell Jones's *Therapeutic Community* might have enabled the author to write an acceptable book.

WAYNE E. OATES

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Action in the Liturgy, Essential and Unessential: Walter Lowrie; Philosophical Library, New York, 1953. 280 pp. $4.75.

Walter Lowrie is a learned man in several fields and a dynamic one. This reviewer heard him give the first half of this book as lectures at the College of Preachers during the last war. His writing loses very little of the contagion and enthusiasm there manifested. Part I, "Essential Action," deals with the New Testament background of the Lord's Supper and the fundamental nature of all the elements in the Holy Communion looked at primarily as an activity of participation by minister and people. Part II, "Important Non-essentials," deals with the details which arise and their solution from this point of view. Much of what Dr. Lowrie says has been made familiar to us by various "liturgical movements" within the churches, but he follows his own line. It is "Catholic" in its firm contact with the central Faith, the ancient liturgical tradition, and the basic truths of worship which can and (more often than some suppose) do find agreement in all the churches. Yet in many respects it is "non-Roman."

No one is going to agree with everything the author says, but everyone will be stimulated by it and "given to think" and find correction for many misconceptions. The viewpoint is not "activistic," for the action is God's and man is passive; man's action is participation; the priest's action is representative. The pastoral values of his viewpoint are concerned with the relationships —God, in Christ, with man; man, in Christ, with God; man, in Christ, with man. The emphasis upon the uniting of all life in the offering and of real oneness in participation (*koinonia*) is clearly therapeutic, and the sense of community is something different from the dangers of subordination of the individual to the mass (or the State). It is a communion in which, because it is formed by God in Christ, the individual truly finds his *real* self.

The distinction between "blessing" the elements and letting God consecrate them by our act of thanksgiving is true, positive, and restorative. In short, a reader from a church even far removed from sacramental emphasis may read this book to gain a clearer insight into the sacramental process and benefit himself from a more sharply defined understanding of the relationship of worship to the "cure of souls."

CHARLES W. F. SMITH

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Readings in Group Work: Edited by Dorothea F. Sullivan; Association Press, New York, 1952. 438 pp. $4.50.

These *Readings in Group Work* constitute a comprehensive survey of contemporary thinking about group work. They present group work as a particular kind of discipline based on rigorous philosophical and scientific analysis. Although the writers contributing to this survey represent widely differing points of view they all seem to agree to this partial definition of group work: "Group work is a method by which the group worker enables various types of groups to function in such a way that both group interaction and program activities contribute to the growth of the individual, and the achievement of desirable social goals."

The relevance of this subject for the pastor is obvious. The church is made up of groups and most of us are painfully aware that the effectiveness of any church is dependent upon the ability of the pastor and other leaders to help the group and subgroups to function successfully. Among the papers presented in this book which are of special significance for the pastor are the following: "Some Factors of Resistance Which Affect Group Participation" by Hazel Osborn; "Charting Group Progress" by Saul Bernstein; "The Leader's Skill in Group Discussion" by Charles A. Curran; "The Psychology of Participation" by Gordon W. Allport; and "The Dynamics of Group Action" by Kurt Lewin.

There are several papers on the subject of "Leadership and the Group." The writers of these set forth a penetrating analysis of the qualities that make for a good group leader. Considerable clinical evidence is presented to back up their criticisms of the leader who is essentially "authoritarian" or "laissez faire" in his approach to the group, the former being the person who makes all the decisions, allowing the group little or no free expression. It is pointed out that the "authoritarian" leader becomes more and more necessary for the

group to function while at the same time there is little evidence of change or growth taking place in the individuals comprising the group. The "laissez faire" leader is characterized as one who provides no structure for the group, allowing all plans, decisions, etc., to be made by the group. This type of leader, along with the "authoritarian" leader, does not help the individual members of the group to grow and develop their own capacities. These two types of leaders also seem to create a great deal of hostility and antagonism in various group members. The "democratic" leader is characterized as the one best able to help a group to function. This leader always provides for freedom within order. He provides a minimum structure within which the group can function and allows the group and its members to have a maximum amount of freedom with which to develop creatively the resources and capacities which are within the individual group members. These papers on "Leadership and the Group" are guaranteed to stimulate the pastor to make a careful analysis of the leadership role he plays in his own church.

The book is disappointing in its treatment of church groups. There is one paper dealing with the implications of group work for the church. It is a highly technical paper dealing primarily with Thomistic philosophy and not with the actual application of group-work principles within the local church. Evidently many writers in this field consider church groups "different" in their nature and not eligible for the application of group-work principles.

Although the various contributors to the book naturally disagree about many things there are some common threads running through all of the articles. There is general agreement that the individual has within himself the capacity for growth and change and that the leader's function is not to mold the person in particular ways but to help him develop his own unique capacities. There is agreement that the group is more than the sum of the parts and that although the group exists to serve the individual there are emotions and tensions particular to the group. Everyone agrees that as yet we have little understanding of what these emotions and tensions are and even less understanding of how they can be used as powerful forces for good rather than in a negative and destructive way. Finally, the writers agree that man is social, that he cannot live in isolation and that within the group he either finds emotional health and maturity or frustration, loneliness and stunted growth.

In a day when many church groups spend their time discussing the latest type of costume jewelry or seeing films about the newest methods of drilling for oil, the pastor and group leader will find material in *Readings in Group Work* to help change these groups into dynamic, redemptive agencies which will continue to witness to the fact that where two or three gather together in His name there His spirit will be also.

OTIS A. MAXFIELD

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The Recovery of Belief: C. E. M. Joad; Faber and Faber Ltd., London, 1953. 250 pp. $3.00.

The late C.E.M. Joad was an eminent philosopher and scholar in England during the first half of this century. The largest part of his life was spent in intellectual circles and definitely unfriendly to Christianity and organized re-

ligion. With Bertrand Russell and Bernard Shaw he claimed to be agnostic, if not atheistic. Like that of many intellectuals, his world began to fall apart in 1914, and the fall was completed during the last war when his happier notions of man's nature and of history's inevitable march upward and onward were thoroughly shattered. The strange words of the Book of Common Prayer that "there is no health in us" and that we are "miserable offenders," rejected in youth and throughout most of his life, now seemed after all to have more truth than the happy assumptions to the contrary. This book is Joad's own account of his return to Christianity.

As Joad points out, any reasonably educated person will be able to read this book easily. It is profound and speaks in a most contemporary way to sophisticated moderns. The book is definitely more philosophical than theological, since this was the arena of Joad's own life. He demonstrates wide learning and keen insight. He is quite honest in stating that there are still a host of unanswered questions and unresolved doubts left over. But, in spite of these, he has made his peace with Christianity and with the Church, and he desires to witness to it.

To this reviewer Joad's diagnosis of the problems confronting the modern man is excellent, but his understanding of the Christian faith as the answer leaves something to be desired. The writings of C. S. Lewis appear to be the principal source of modern theology for him. This means that the weightier prophets on the Continent and in America were relatively unknown to him (a situation apparently fairly common among English theologians and clergy). The result is that, while he returns to the traditional Christian faith, he finds it to be an adequate, realistic, reasonable, and satisfying home rather than a dynamic interpretation of life and reality. This, however, is what one might expect when such a return comes in the evening rather than in the prime of life. The American reader, sensitive to the intellectual climate of our world today, will find this book helpful in understanding modern man's lostness, but not too helpful in terms of a profound Christian answer.

DON C. SHAW

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The Church and Social Responsibility: Edited by J. Richard Spann; Abingdon-Cokesbury, New York, 1953. 272 pp. $2.75.

Readers of this *Journal* will remember that Mr. Spann gathered together a symposium on pastoral care in 1951, to which several leaders in the field of clinical pastoral training contributed. We now have another such enterprise, this time on the prophetic or social-witness side of the ministry, by fifteen different writers.

Oren H. Baker, who teaches pastoral theology at Colgate-Rochester, contributes the chapter on the Church as an agency of social action, exploring the proposition that "the older evangelist knew that man does not live by bread alone. The social evangelist knows that man does not live alone." The book as a whole manages to spell out what Dean Baker says on page 245:

> Having been engaged for more than a quarter of a century in relating psychology to pastoral work, I cannot avoid stating that this new interest contains the danger of continuing the individualistic fallacy in religion. There is

a sense in which "pastoral psychiatry" is an escape from the tougher job of social redemption. The warning is that pastoral concern must not submerge prophetic function, for without the prophet the pastor cannot be made perfect. Both were strongly combined in Jesus.

As in most symposia, the writing here is uneven in quality, but it is consistently good. It is probably prepared for lay people and seminarians, since what it says should be elementary for the clergy. In four parts, it deals with the bases for social ideals and action in biblical theology, then basic human rights, economic aspects of the Christian goal, and finally political factors. George Hedley's chapter on "The Production and Distribution of Goods" does the best in bringing what it says to a pastoral and local focus, although Cameron Hall's on "Daily Work and Christian Vocation" has some success in that regard. Dean Baker's final chapter takes account of some of the psychological realities involved in Christian social responsibility.

JOSEPH FLETCHER

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The Interior Carmel: John C. H. Wu; Sheed and Ward, New York, 1953. 257 pp. $3.25.

The love of science is a phrase which every school boy today would understand, and one to which there would be a happy response. But a much older and more significant phrase, namely, the science of love, has been known to make even a group of Protestant clergymen shudder with rejection. Yet, as so much of the world is beginning to realize, if love and science and clergymen and school boys are to survive, we must have not only a love of science but, as well, a science of love.

The book under review, by a Chinese scholar educated in the West as well as in the East, living at present in America and writing as a Roman Catholic layman, is an attempt to teach the science of Christian love. There is, in the book, some repetition, and at times the thought of one century is made to fit too exactly the categories of another, but these are minor matters.

The way that is described lies between an acceptance, on principle, of the need for Christian love, to a final, contemporary, human embodiment of this love; as final as is the spiritual marriage of the mystics. The outer frame of reference is the catholic faith; within this we have the vast, deep field of ascetic and mystical theology; and for his mentor along the way, the author has chosen John of the Cross.

It is well known that John of the Cross did not write for beginners, and some previous knowledge of the language used by those who have, for Christian reasons, explored the inner life will greatly increase the cross references in the reader's mind. But the book, if taken in a somewhat leisurely fashion, and, where one cannot fully accept, with courtesy, will bring nourishment, not only to Catholics and to Protestants, but to pagans as well.

Let me add, however, that in his setting forth of the way *to* love and the way *of* love, Dr. Wu, and many others in his tradition, and indeed, in the strong thrusts of Protestantism itself, have often missed or have spoken carelessly of the spiritual importance of love of self. It is at this point that certain of the pagan psychologists and psychotherapists have much to teach some of the interpreters of this older discipline.

One of the more helpful things which Dr. Wu has done is to turn to the writings of Taoism, Confucianism, and Buddhism, subjects which he has taught at the university level, to find quotations which are then placed as allies beside expressions of Christian truth. In this alone the book is the beginning of a rich anthology. For instance, we have from Lao Tse (p. 86):

> When a man is alive, he is soft and supple;
> When he is dead, he becomes hard and stiff.
> Therefore hardness and stiffness are companions of death,
> While tenderness and softness are companions of life.

It is Dr. Wu's belief that "things new and old must meet beyond old and new, just as the East and the West must meet beyond the East and the West" (p. 87). This meeting, sponsored and guaranteed by Christian love, is not merely a necessity, but a most marvelous privilege; the privilege of being a Christian.

JOHN DIXON COPP

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Church Work in the City: Frederick A. Shippey; Abingdon-Cokesbury, New York, 1952. 255 p. $4.50.

Written as a manual for city pastors, for denominational, and interdedominational executives, and for seminary students in the field of urban ministry, this book describes full well the opportunities and problems of downtown and neighborhood church work in the city. These opportunities and problems are reviewed from the standpoint of urban sociology with stress on the necessity for recognizing population trends, natural boundaries, and the many other subtle community factors which may help or hinder the work. Detailed methods of studying the community are suggested as well as ways for a local church to take inventory. The point is well made that urban Protestant leaders will have to grow together in creative planning and teamwork if they are to make significant inroads on the growing opportunity before them in the mushroom communities of today.

As one who is a minister of a downtown church, this reviewer recommends this book to anyone in a similar situation—especially to anyone contemplating such a position. There is a clear picture of just what the work demands, and there are many practical suggestions for performing such a ministry. But it is in the area of "solutions" that one finds *Church Work in the City* a disappointing book. Although this reviewer is more theologically than sociologically oriented, he recognizes the reality of knowing and dealing with the social factors. Nevertheless, are not the answers to the problems such factors represent religious in the sense of their dealing with the religious life of the people who are the Church? Here the book is weak, for God is a complete side issue, and one is forced to wonder where the Holy Spirit and religion will be permitted to break through the morass of technics.

Admittedly the author's main interest is to awaken us to the sociological factors with which we must deal. In this sense the book is most valuable in pointing out all that city churches should be doing. One wonders if all the promotional and institutional machinery suggested serves more to "keep up" with the world and to compete with it, rather than to defeat it or redeem it.

This reviewer would like to see the author write a sequel to *Church Work in the City* under the title *God Working in the City.*

BRADFORD HASTINGS

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Twelve Steps and Twelve Traditions: by a co-founder of Alcoholics Anonymous; Harper, New York, 1953. 192 pp. $2.75.

The large-type title of the book is, perhaps, unfortunate. It may attract a few readers because it is *not* clear, but for those who do not know the basic principles of Alcoholics Anonymous, it will not have a sufficient meaning. This is a pity, for the book provides a detailed introduction to a very dynamic and world wide fellowship. The book may not, therefore, reach the alcoholic or near-alcoholic who is not yet one of the hundred thousand persons in A.A., and it may be passed over by someone, a clergyman for example, who is concerned about the ravages of alcoholism and who has an opportunity to interpret the hope that so many have found in the movement.

The anonymous author of the book is a co-founder of A.A., and he has communicated with authority and well. Behind his statements one can sense the real failures and the real successes of the eighteen years in which A.A. has been moving toward its maturity. And one can sense, too, the borrowings from other experiments in living in this and other generations as men have faced the need to develop or to perish.

There is much spiritual wisdom here which may be applied not only to the specific problem of alcoholism, but to the whole of life. For instance, there is the careful showing that it is only through the acknowledgement of utter defeat that victory can be given; that one cannot go it alone, but must have help from outside. At first this outside helper may be one's sponsor in A.A., but for many in the fellowship the helper has become the Judaeo-Christian God. Again, there is the fact that in the twelve stated traditions which follow a delineation of the twelve steps, there is not a single "Don't"; and there is a wise evaluation of such spiritual things as purgation, restitution, meditation and prayer, humility, anonymity and suffering.

There are, however, certain matters that might be considered further and one or two things that might well be deleted. As an example of the latter we have, on page 139, "senators" briefly but badly treated, and on page 178, churchmen, psychiatrists, and the man on the street are all caught in a colorful but unfair generalization.

As examples of the former, matters which might be considered further, there is the recommended, or at least permitted, giving and taking of "advice"; which is not, I understand, altogether in line with much modern counseling. And there is the definite recommendation (see pages 47, 60, and 63) that the one who is seeking to help should do so by telling *his* story to the one who has come to him, or the one to whom he has gone. This is again not the recommendation of teachers of counseling today. It may be that the interpersonal exchanges in A.A. are really in a different category, different from those in general or pastoral counseling. It may be that these other counselors have been shying away from a way of helping that A.A. is developing, but this reviewer does not believe this to be the case.

The one thing that might be questioned very closely would be the statement in Tradition Twelve that principles must be put before personalities. In the bulk of the book the author has shown in very concrete fashion that the chief concern must be the very individual need of the very individual person, so the problem could be one of semantics. If it is not, if this "principles before persons" is to be taken in its naked literalness, then it should be challenged seriously.

JOHN DIXON COPP

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Index to Religious Periodical Literature: edited by J. Stillson Judah and Leslie Joan Ziegler; American Library Association, 50 East Huron Street, Chicago 11, Ill., 1953. 220 pp. $5.00 paper, $6.00 cloth.

This volume, covering the years 1949-1952, provides an index by author and subject, with cross references, as well as an author index to book reviews, to thirty-one scholarly periodicals not included in the *Reader's Guide to Periodical Literature* or the *International Index to Periodicals,* i.e., *Anglican Theological Review, Baptist Quarterly, Biblica, Biblical Archaeologist, Catholic Biblical Quarterly, Christianity and Crisis, Church Quarterly Review, Congregational Quarterly, Crozer Quarterly, Interpretation, Jewish Quarterly Review, Journal of Bible and Religion, Journal of Cuneiform Studies, Journal of Near East Studies, Journal of Pastoral Care, Journal of Religious Thought, Journal of Theological Studies, Lutheran Quarterly, Modern Churchman, Muslim World, Palestine Exploration Quarterly, Review and Expositor, Revue Biblique, Revue d'Historie et de Philosophie Religieuse, Scottish Journal of Theology, Social Action, Studia Theologica, Syria, Theologische Rundschau, Theology Today,* and *Vetus Testamentum.* The *Index* locates critical reviews for approximately 2,000 books. It is expected that succeeding volumes will be issued in the future.

LUBERTA M. MCCABE

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Religion as Salvation: Harris Franklin Rall; Abingdon-Cokesbury, New York, 1953. 254 pp. $3.00.

God So Loved: Walter Barlow; Fleming H. Revell Co., Westwood, N. J.; 1952. 160 pp. $2.00.

The general theme of these two books is one and the same: it is the Christian doctrine of Salvation. The manner of approach and method of treatment differ widely in the two cases for whereas the first could be regarded as a textbook for the classroom, the second is much more like a tract for the times. After a lifetime of teaching, Dr. Rall sets down in clear outline the basic truths concerning man, sin, and salvation: after conducting a nation-wide series of pastors' schools on "The Spiritual Basis of Evangelism," Dr. Barlow sets down an exposition of the vital themes which have formed the subject matter of his teaching ministry.

Religion as Salvation follows the divisions usually employed in seminary teaching though the section on "Salvation" covers a wide field, including such themes as Prayer, the Sacraments, the Church and the Eschatological Hope.

The author lays great stress on the category of the personal and while admitting that the individual can only find a full salvation within the social group insists upon the primacy of the individual both in decision and in growth. Dr. Barlow addresses himself to a situation in which the evangelistic note has been allowed to die down and with burning sincerity pleads for a re-discovery of the Gospel. He has wise and searching things to say on themes such as judgment, repentance, and conversion. While maintaining a true balance between the emotional and the intellectual, between the crisis and the continuing process, the author succeeds in passing on something of the sense of urgency which animates his own soul. To this reviewer the second book springs to life in a way which the first does not. But for purposes of doctrinal study the first will be of use to many readers.

F. W. DILLISTONE

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The Refugee Intellectual. The Americanization of the Immigrants of 1933-1941: Donald Peterson Kent; Columbia University Press, New York, 1953. 317 pp. $5.00.

During the years 1933-1941, Hitler's insanity brought more than 100,000 immigrants from Germany and Austria to this country. Not less than 7.3 per cent of these men and women were professionally trained. The intellectual immigrant represents a special type. On the one hand he has better chances than the less learned to make himself useful and to earn a living, on the other hand he is often more deeply and consciously rooted in the culture from which he comes and faces, consequently, great psychological difficulties. On the whole, according to Kent's most meritorious study, carried through under the auspices of the Oberlaender Trust of the Carl Schurz Memorial Foundation, this immigration has been successful. Most of the immigrants have found employment commensurate with their previous work and education; they have become a part of the community and "evidenced genuine loyalty and attachment to the United States. Their contributions have already been significant and there is reason to believe that they will be even more so in the future. That America has been generous to the refugee is unquestionable." (p. 243)

The problem which, from this reviewer's point of view, would need more penetration than is found in Kent's book relates to "assimilation." The author says: "Assimilation is not a question of the immigrant's preserving the best of his culture (as some of the refugees thought desirable), but of abandoning his culture and adopting American culture." (p. 238) A considerable number of refugees, not only from Germany and Austria, but also from other countries, believe that no mature person *can* "abandon" the culture in which he was brought up. If he tries, he does damage to his self, and thus does not even help his *new* country. There is a synthesis, both possible and desirable between the old and the new. An old Swede once said: "If I love my newly wed wife, should therefore I hate my mother?"

The deepest that can be said about intellectual emigration and immigration has not been said by Mr. Kent. But he has given us most valuable information and, more than that, a fine and sympathetic analysis. It should be read not only by sociologists and educators, but also by all those statesman and

functionaries whose decisions during the past decades have often decided about life and death of whole families.

ROBERT ULICH

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If I Marry Outside My Religion: Algernon D. Black; Public Affairs Committee, 22 East 38th St., New York 16, 1954. 28 pp. 25 cents.

This is a greatly needed booklet which every clergyman—be he rabbi, priest, or minister—should know. It deals candidly with the increasing problem of interfaith marriage and reminds us that religious differences some times screen deeper problems. Cultures, families, and friends often color the situation. Many of the difficulties are not insoluble "but should be considered very carefully before marrying some one of a different religious faith." Religious differences, however, may actually enrich a marriage. "Indeed," the author says, "the very challenge of the problems and the effort to work them out together may make for a dynamic factor in the marriage itself and may bring the family and the home life to an even greater richness and maturity."

ROLLIN J. FAIRBANKS

■

Rural Church Administration: Rockwell C. Smith; Abingdon-Cokesbury, Nashville, 1953. 176 pp. $2.00.

Many a young cleric who has been placed for his first charge in a small town to serve one or more small congregations complains "I was never trained to do all these things." He has found himself dealing with balky furnaces, parish budgets, church officials who have always done it this way, etc. His thoughts of a spiritual ministry have become confused by the multitude of material details and the variety of responsibilities which seem now to be his. For such a situation this reviewer heartily recommends a thorough reading of this book. Not only are a number of excellent practical suggestions offered, but there is also a sound interpretation of the clergyman's job, which can help give many mundane things real meaning and thus make the total of his work, whether it be with the preparation of a sermon or a budget, an assignment of spiritual significance. The use of details, committee meetings, and material problems as a laboratory for experiments in the Christian life and the development of Christian Community is a concept which many rural clergy can use.

This volume is a companion one to *The Church in Our Town* written by the author about ten years ago. Every clergyman who is oppressed by the number of duties for which he wasn't trained, or who is considering a "wider field of service" in the cities, might well gain new insight and inspiration from this book.

NORMAN L. FOOTE

■

P. T. Forsyth: Prophet for Today: Robert McAfee Brown; Westminster Press, Philadelphia, 1953. 191 pp. $3.50.

As Soren Kiergegaard was happily rediscovered some years ago, so P. T. Forsyth is now being recognized as a voice addressed to our age. The pur-

pose of this book is to introduce a seminal Christian thinker to American readers in order "to whet the appetite of the reader so that he will be driven to read Forsyth himself."

Dr. Brown shows how Forsyth rejected both the liberalism and the fundamentalism current in his day, and how he took a firm stand on the "Gospel of Grace." Such a gospel rests solidly on biblical and Reformation insights. While this book has almost nothing to say about pastoral care, it does say a great deal about the gospel which should be the foundation of all pastoral care.

After describing "the Positive Gospel of Grace," Dr. Brown leads the reader through Forsyth's wide-ranging interests, drawing out implications that are forward-looking even for our day. One chapter deals with Forsyth's thinking on Christ and culture. Another explores his treatment of "the lost note of authority." Others develop his foundations for social ethics, his views on the meaning of history, and the necessity of the Church. A full bibliography is included.

Dr. Brown writes well and winningly. It may be hoped that by this book many of our ministers and laymen will be introduced to a man whose creative work was done almost fifty years ago and who is indeed a prophet for today.

ROBERT C. DODDS

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The Christian Worker's Handbook: William Goulooze; Baker Book House, Grand Rapids 6, Michigan, 1953. 218 pp. $2.00.

This little pocket-sized book purports to be a "working manual for the Pastor, Counselor, Soul Winner, Visitor, and all Personal Workers." It is said of the author: "He knows the Book from beginning to end, and uses it in showing how to meet all sorts of human needs today . . . Some writers today know the Scriptures; others feel at home in psychology. This man believes in both."

Though there is a brief chapter at the beginning offering general instructions regarding calling, the body of the book is a classification of scripture passages designed to meet a large variety of human situations ranging from the "Stewardship of Property," through "Fear, Anxiety," "Occupational Worries," and finally "The Isms" (among them Atheism, Baha'ism, Seventh Day Adventism, and Unitarianism).

Pastoral work seems to be understood by the author primarily as a confrontation of individuals with the need for salvation. The scriptures are presented as "proof texts." The method of Biblical counseling implicit in the selection of scriptures might be described as "oppositional," namely, whatever the concern expressed by the individual, confront him with a text which urges the opposite. It is felt this volume will be of limited usefulness to those whose faith is not intimately linked with Biblical literalism.

ROBERT NACE

Effective Home-School Relations: James L. Hymes, Jr.; Prentice Hall, New York, 1953. 264 pp. $4.65.

This informally written book is an eminently readable treatment of home and school cooperation, tensions, misunderstandings, and possible programs. It has good illustrations and references at the proper place in the text. Dr. Hymes evaluates the concern that parents have for the education of their children and shows how these resources are available when the school shows understanding and sympathy. He also makes clear the attitudes that many parents have inherited or acquired as a result of their own school experiences. The chief bottleneck, however, is the teachers who are suspicious of parents and who desire no interference in the little kingdom (or queendom) of the classroom.

The value of the book lies primarily in its thoroughgoing analysis of the squandered or unused resources of the modern home and in the positive programs that are suggested for channeling these resources into the educational process. As a handbook for PTA's (and especially frustrated ones) and for teachers and administrators who care, this book is of significant value.

Except for casual references to the Church, the book makes no use of religious resources. Perhaps this is due to the limitation of the subject matter, but it ignores the great movements toward parent cooperation and participation in Christian education today.

The references throughout the text and the annotated lists of books, magazines, and audio-visual aids provide additional guidance.

RANDOLPH CRUMP MILLER

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The Minister's Personal Guide: Walter E. Schuette; Harper, New York, 1953. 183 pp. $2.95.

This discussion of the minister's "habits, finances, appearance, conduct, moods, humor, politics, and behavior on occasions" is by a pastor whose maturity in the field arises quite naturally out of sixty-five years of service, a good many of which were spent in a supervisory capacity: Dr. Schuette was for twenty-eight years District President of Lutheran Churches in Ohio, with more than 200 churches under his watchful eye.

The fruits of his wide experience are here set down in a warm breezy style; the questions raised are basic ones, and the answers provided are forthright statements of experimental fact. The result is that the book will be of value to the beginning curator of souls, and, as well, to the more practised craftsman whose native store of common-sense has proved insufficient to enable him to avoid some of the pitfalls that rut the road to ministerial success.

This little book covers many matters briefly. The discussion is on the surface; look for no psychological depth of enquiry in these pages. And that, I think, is all to the good, for the usual difficulties of analysis are therefore avoided, and the book speaks more directly and fulfills the more admirably the simple original intent of the author.

A wide circle of readers can find both pleasure and profit from the perusal of these pages, without necessary agreement at every point with Dr. Schutte's conclusions. Noteworthy and admirable is the fact that there is here no sectarian or denominational emphasis: the audience addressed is the clergy at large.

RALPH LAZZARO

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Relax and Live: Joseph A. Kennedy; Prentice Hall, New York 1953. 205 pp. $2.95.

The author of this book is well acquainted with all of the outward symptoms of tension. He does not, however, seem to be interested in the real causes of tension. The title of the book indicates that all we have to do is "Relax and Live." The entire book is devoted to proving that one can actually relax by following some simple methodical steps.

The key points of relaxation, according to Mr. Kennedy, are the hands, the brow, the jaw, and the abdomen. The symptoms of anxiety, tension, frustration, etc., are manifest in these portions of the human body, yet the author is apparently not interested in what causes the tenseness. For example, he says "Every time you feel hurried, every time you feel inadequate, every time you experience self-doubt or anxiety about results, stop and deliberately notice that you are contracting your jaws; then stop doing it." In another section of the book he says "Many people have a habit of hurry without realizing it. Learn to recognize hurry in your own life and make a resolve to drop it."

This book seems more remedial than curative. Because the real causes of anxiety and tension are known, it is unlikely that we can relax and live until we rid ourselves of the many things which cause us to be tense.

HENRY H. CASSLER

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The Book of the Saviour: Edited by J. F. Sheed; Sheed and Ward, New York, 1952. 417 pp. $4.00.

This handsomely produced volume of Roman Catholic piety is an anthology of prose and verse in four parts dealing with our Lord from birth to the end of time. Each part begins with a "narrative" and ends with a "theological appendix." Everything is well written and with commendable clarity. The theology is Roman (e.g., in its view of the Church) and has the imprimatur. It makes use of the Fourth Gospel and follows its chronology. The influence of Mary is large throughout (it is a companion to *The Book of Mary*). Yet it is not uncritical: it has, for instance (pp. 266f.), discerning words to say about the nonbiographical character of the Gospels. At many points it is discriminating.

There is much to be learned from this book on presenting religious truth to lay folk. For one whose ministry brings him into touch with Roman Catholics it offers a valuable insight into the winsome aspect of their piety, and it might well provide material (even a gift) for members of that com-

munion with whom one has more than casual contact. Our Protestant anthologies could profit from being so clearly Christian and so well done.

CHARLES W. F. SMITH

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The American Church of the Protestant Heritage: Edited by Vergilius Ferm, Philosophical Library, New York, 1953. 481 pp. $6.00.

This is a collective work, composed of twenty-one articles on as many American Churches, the whole introduced by an editor's preface. Each article is written by one well qualified by intimate acquaintance with his subject—an acquaintance gained not only from study alone, but through active service in his denomination. The majority of the contributors are teachers in theological schools; a few are pastors or administrative officers. The editor has tried (and for the most part succeeded) to secure contributors reasonably free from the temptation to produce a merely official report. Each article gives a necessarily summary account of the history, the theological tradition and the current institutional activities of his denomination. Not all our denominations could be included, of course. The selection includes some large and some small ones, numerically speaking; the whole is calculated to give a representative panorama of the rich (not to say superabundant) manifestations of our denominational life.

RICHARD M. CAMERON

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The Family of Tomorrow: Carle C. Zimmerman; Harper, New York, 1949. 250 pp. $3.50.

The title is a misnomer. The greatest part deals not with tomorrow but with yesterday and the day before. Confused and confusing, poorly arranged, written and integrated, the thesis sometimes obscured rather than clearly developed, the book nevertheless has assayed a great theme, the rehabilitation of the family, and we wish only that its argument could have been more clearly and logically developed.

The author recognizes the crisis in which the family is embroiled. After a long historical treatment of influences that have shaped the family in various periods of history, he concludes that the changes in this institution have taken place "in a semideterminate manner" and that the intellectuals who set the standards may today have considerable influence on the ideals and practices of "the family of tomorrow." Since he is on the side of the angels and has tremendous learning in this field we regret that he gives us such a little help in this critical endeavor. He whets our appetite for a better book by him on the same subject.

CHARLES M. STYRON

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Psychology and Alchemy: C. G. Jung; Bollingen Series XX, Vol. 12 of the Collected Works, trans. by R. F. C. Hull, Pantheon, New York, 1953. 553 pp. $5.00.

The much delayed, often discussed, long and impatiently awaited study

by Dr. Jung of one of the most snarled and confused intellectual endeavors in the history of western man has at last reached the English-reading public. It is even richer in content than one had been led to suppose. It is not, however, a volume for the uninitiate nor for the casual reader. It is questionable whether the average parish clergyman will find his daily round bringing him into frequent need for its use. The specialist, on the other hand, particularly if he be interested in myth, symbol, and some of the more tortuous byways of the paths taken by the creative imagination and the mind of man (as he seeks to understand himself and the world around him), may find himself returning to it again and again as an invaluable reference book which gives him ready access to otherwise unobtainable material.

Psychology and Alchemy is a profusely illustrated, meticulously annotated, erudite compendium of rare, abstruse, often hitherto untranslated, and always difficult to find alchemical texts. Buried within its pages are the flashes of transcendent insight and jeweled writing one has come to expect of Dr. Jung at his best. The series of dreams reported are extremely interesting and quite suggestive; many workers, however, will differ with the interpretations given and wish for more evidence of what they actually meant to the dreamer and how they tied into his life and its experiences.

INA MAY GREER

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The Formation of the New Testament: H. F. D. Sparks; Philosophical Library, New York, 1953. 172 pp. $3.00.

This is a simple introduction to the New Testament, "designed for the reader who is beginning the subject." It deals in an orderly way with each canonical book. Its footnotes are mainly to the chapters and verses of passages used in the discussion. This reviewer noted one word at most in the Greek alphabet. Modern books for further reading appear in a well-chosen bibliography, all in English, mostly British, like the author. The critical positions are not radical and are presented with fair statement of both sides. The traditional authorship of several books—Matthew, Ephesians, Hebrews, Second Peter, etc.—is definitely rejected. The author rides no hobbies, not even the theme of his prologue and epilogue that the New Testament is the Church's book and not the Church's master.

HENRY J. CADBURY

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The Happy Home: A Guide to Family Living: Agnes E. Benedict and Adele Franklin; Appleton-Century-Crofts, New York, 1948. 304 pp. $2.75.

As Dr. Benjamin Spock says in the Introduction, "What Agnes Benedict and Adele Franklin have done in this book is to apply to family life the great discoveries in education." The four parts indicate the broad scope: "Living Together," "Widening Horizons," "Development through Recreation," and "Physical and Emotional Growth." In the attempt to be practical and specific many varied family activities such as conversation, hobbies, reading, sports, chores, and summer vacations are treated suggestively and helpfully. The emphasis throughout is upon parents and children living, working, and playing

together in such a way that life becomes increasingly rich, mature, and satisfying for all members of the family. Religion, however, is ignored.

CHARLES W. STYRON

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The Diary of a Dean: W. R. Inge; Macmillan, New York, 1950. 228 pp. $3.50.

Those who are especially followers of "the gloomy Dean" in his vigorous discussions of the gloom of the world, or in his neo-Platonic concerns that rise above it, will be glad to follow him day by day through his years at St. Paul's Cathedral in London from 1911 to 1934. The record of the everyday events and the great crises is interesting, enlightening, and at times moving. The Dean's interests included fairly regular contact with the medical profession and its interests, yet in these pages we only learn that this was so and do not learn how it came about or what it came to.

THOMAS J. BIGHAM

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The Chaplain's Manual: Veterans Administration Manual, M6—3, Revised; Washington 25, D. C., 1953. 36 pp.

This booklet contains a detailed listing in outline form of the duties, responsibilities, and privileges of a chaplain in a VA Hospital. The specific statements on the chaplain's schedule of work, pastoral ministry, counseling activities, relationship to the manager and other VA employees, use of volunteers, establishment of a Chaplain's Fund, and compilation of a monthly report would be of interest and help to every chaplain serving in an institution. It also could serve as an objective list with which he could compare his own work. It clearly demonstrates an earnest effort on the part of the Veterans Administration to clarify and structure the position of the chaplains in that service.

JAMES H. BURNS

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A Pattern for Life: An Exposition of the Sermon on the Mount: Archibald M. Hunter; Westminster Press, Philadelphia, 1953. 124 pp. $2.00.

There has been much well written on the Sermon on the Mount, from many angles. This book is a *multum in parvo,* tersely dealing with the literary form and background of the Sermon on the Mount, and also with diverse ways of interpreting it as a whole and of relating it to the ethic of Jesus. The central part of the book is a verse-by-verse exegesis, and occupies more than half of it. The treatment is fresh, without special pleading; but it leaves it possible for each reader to choose how far the radical ethic is to be taken seriously, or evaded on one ground or another. The author thinks the Sermon is well described as "design for life in the kingdom of God"—the title of the British edition was *Design for Life*—and that it does not apply literally to everyone all the time. The book would have been more useful with a select bibliography, even if that had excluded its indexes.

HENRY J. CADBURY

OUR REVIEWERS

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NOTES AND COMMENTS

The American Theological Library Association announces the publication of an *Index to Religious Periodical Literature, 1949-1952,* prepared by libraries of the Association and compiled and edited by J. Stillson Judah with the assistance of Leslie Joan Ziegler. It is distributed by The American Library Association, 50 East Huron Street, Chicago 11, Illinois, and costs $5.00 with paper cover; $6.00 with cloth cover. We are publishing a review of this book in this issue of the *Journal.*

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The appointment of the Rev. Armen D. Jorjorian as the head of the Protestant Chaplaincy and Clinical Pastoral Training Programs at Bellevue Hospital was announced in February by the Rev. William E. Sprenger, Director of the New York Protestant Episcopal City Mission Society.

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The Interboard Committee on Christian Vocations of the Methodist Church, 1001 19th Avenue South, Nashville 2, Tennessee, announces the availability of a new sound filmstrip (33-1/3 RPM record, black and white, 104 frames, running time 30 minutes) on "Counseling for Church Vocations." This filmstrip shows why the church has a responsibility to help young people in making their vocational decisions and how this can be done in the best way. It develops and illustrates ten basic principles of good counseling necessary for both the professional and the volunteer counselor by observing two counseling situations. Price $10.00.

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The KD Proneness Scale and Checklist, new screening devices designed to help identify probable juvenile delinquents before they get in trouble, have been released by World Book Company, Yonkers, New York. Developed by William C. Kvaraceus, Professor of Education at Boston University, they can be used with pupils in Grades 6 to 12. Delinquency-proneness indicators serve as aids in identifying those boys and girls who are vulnerable, susceptible, or exposed to the development of delinquent patterns of behavior; they also provide clues to the causes of delinquent or pre-delinquent behavior.

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The Department of the Christian Family of the General Board of Education of the Methodist Church, Nashville 2, Tennessee, announces the availability of five new programs in the Family Forum TV Series: "Is God at Home?," "Democracy at Home," "By Example Alone?," "Youth Makes Its Choice," and "Is Christianity for Men?" This TV Series is based upon a local panel of persons interested in family life, such as doctors, lawyers, teachers, social workers, youth, and parents. To add interest and give the panel a real problem to discuss, a short motion picture, or film clip, is shown. To determine audience participation and to continue the educational process, the Board of Education of the Methodist Church will send a free "give away" leaflet to those who write the local station for it.

An experimental Family Forum TV Series was presented by the Nashville Council of Churches in 1952. The response was so great that additional programs were presented. From these programs the above five were selected

to be made available to councils of churches, ministerial associations, denominational groups, etc., for local presentation.

A package containing the five film clips, individually canned, three script-resource booklets, five sample "mail-pull" leaflets, and five promotional flyers can be purchased from the Radio and Film Commission, The Methodist Church, for $35.00. Film restrictions limit this series to presentation on sustaining public service time.

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An attractive illustrated card is used at St. Luke's Hospital in New York to designate which patients desire Holy Communion. It is placed at the foot of the bed and later is kept by the patient as a remembrance. It was designed by Thomas F. Burroughs III and consists of a Christ-like figure in eucharistic vestments, standing before an altar. The text (John 6:51) is printed around the edge. Sample copies can be secured from the Chaplain's office.

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The Summer School of Alcohol Studies of the Laboratory of Applied Physiology, Yale University, will hold its twelfth annual session this summer. The regular session will be held during the four-week period July 5-July 29; in addition, a session for a special group is scheduled for the period July 29-July 31.

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Mental Health Materials Center, Inc., a non-profit organization, 1790 Broadway, New York 19, New York, is offering a new Packet Service providing the latest guidance, family life, and human relations material. Each packet (mailed quarterly—$6.00 per year) brings subscribers selected new publications from everywhere, information on new audio-visual items, discussion and display material, and bulletins on how and when to use them.

Whittemore Associates, Inc., Ecclesiologists, 16 Ashburton Place, Boston 8, Massachusetts, have issued a booklet entitled *Symbols of the Church.* Among other interesting and useful materials, it contains a helpful listing of proper salutations for the various offices, i.e., Bishop, Archdeacon, Canon, etc. These booklets may be obtained at 50 cents each or $4.00 per dozen.

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The American Institute of Family Relations, 5287 Sunset Boulevard, Los Angeles 27, California, under the general directorship of Dr. Paul Popenoe, announces its Seventh Annual Summer Workshops in the Techniques of Counseling. The purpose is to familiarize interested persons with resources of modern science which can be used to strengthen family life. The Introductory Workshop will be held August 2-7; the Advanced Workshop, August 9-14.

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Parent Education and Family Living, a summer school course sponsored by The California Federation of Women's Clubs, The American Institute of Family Relations, and the Montecito School for Girls, will be held at the Montecito School for Girls, 300 Hot Springs Road, Santa Barbara, California, August 23-September 5. The course will be conducted by Dr. Paul Popenoe, Mrs. Frances Bruce Strain, and Dr. and Mrs. Homer F. Barnes.

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The National Training Laboratory in Group Development, sponsored by the National Education Association and the Research Center for Group Dynamics at the University of Michigan. is holding its Eighth Summer Laboratory in Group Development, June 20-July 10, at Gould Academy, Bethel Maine.